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MISSIONARY HERALD

JANUARY 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

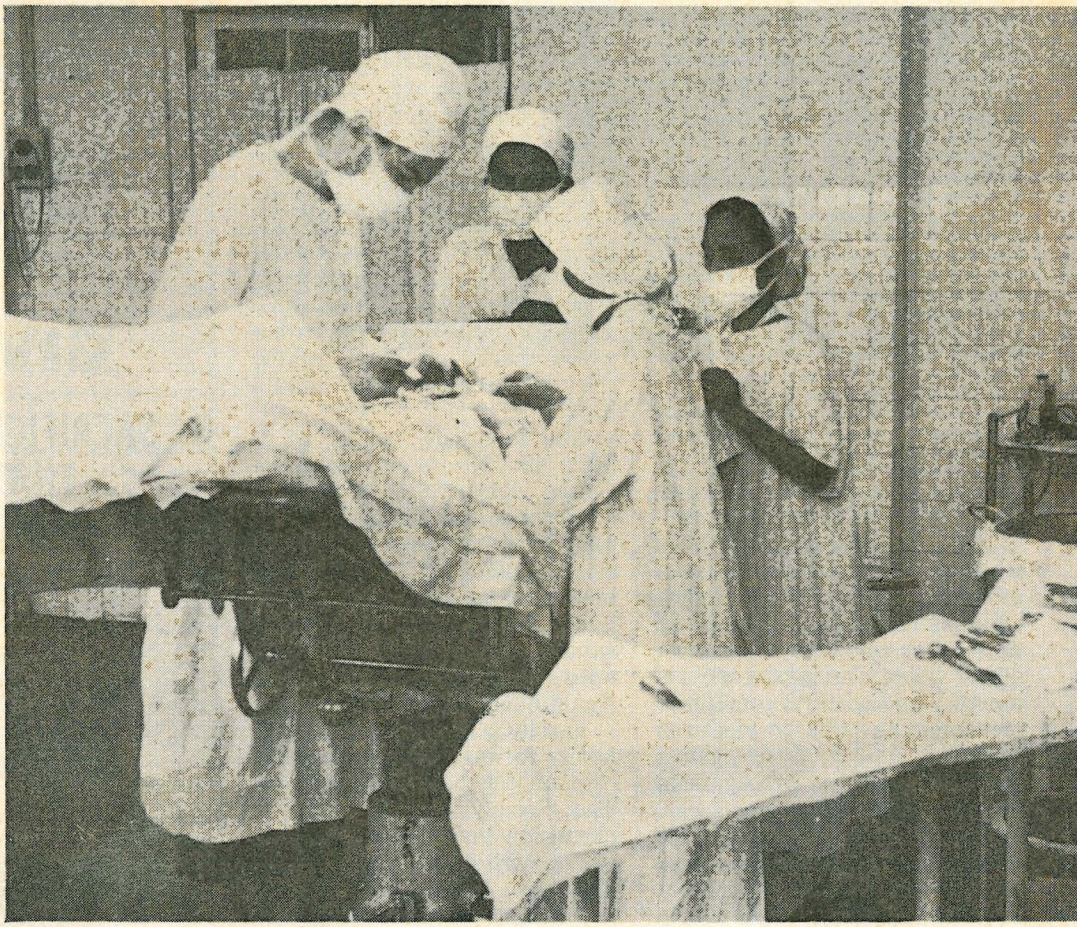
TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL



Operating theatre of the Baptist Mission Hospital, Chandraghona, East Pakistan. Dr. Michael Flowers performin an operation. This hospital is one which will be partly rebuilt by the proceeds of the £100,000 Medical Missions Appea

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

A MANDATE TO ADVANCE IN EVERY FIELD

THIS could be an historic year for the Baptist Missionary Society.

Before its General Committee are proposals about the expansion of B.M.S. work in Brazil. These proposals, brought by the West Indies and Brazil Sub-Committee, contain suggestions for an increase of one missionary couple a year in that field and for the exploration of the possibilities of providing theological education to train pastors for the new churches.

Cause for thankfulness to God

The growth of the work in Paraná State of Brazil has given the supporters of the Society much cause for thankfulness to God. So far there are eight B.M.S. missionary couples working in that State. They have had the joy of seeing new churches grow, of many converts baptized and of partaking in one of the most thrilling movements led by the Holy Spirit in recent times.

They are pioneers working to the apostolic pattern of the Acts of the Apostles. Theirs is a story which catches the imagination of those of us who have to work in a land where Christian witness is not easy and where it sometimes seems that the Church of Christ is making little headway against the massive forces of paganism and materialism.

And yet that is not the whole story. It may be that the true interpretation of events is that the Church in this land is slowly placing itself on a "war-footing". There are many who are praying constantly for a movement of God's Spirit within our midst. What God is doing in Brazil He can do here—and even more mighty things are possible.

One of the pre-requisites of a movement of God's Spirit has always seemed to be the obedience of His people.

Today, the B.M.S. would expand its work for God's Kingdom not only in Brazil but also in Africa and Asia. Challenges are constantly being placed before the Society by new and growing churches.

Without obedience on our part, such challenges, which are calls of God, cannot be met.

Calling us to prayer

God is calling us, His people, to prayer. Our failures to use this spiritual weapon weaken our witness and leave our missionaries and the churches within which they work bereft of the spiritual support they should have.

God is equally calling us to listen for His voice. Unprecedented demands have recently been made to the Society for more missionaries. Only men and women who are dedicated to their Saviour can proclaim His Kingdom to other men and women and national churches want such men and women. Again obedience is the key.

Thirdly, Christian work cannot go forward without stewardship on the part of Christians. The Society has to look at expansion in Brazil in the light of commitments and growth elsewhere. It also has to be unsentimental about the fact that it needs £40,000 more than last year to reach its budget figure this year. Ten shillings a head more from every Baptist would give the Society more than it has asked for this year and a mandate to advance in every field.

PRAY

THAT BY 31 MARCH THIS YEAR'S BUDGET of £424,074 MAY BE RAISED

GIVE

SACRIFICIALLY THAT THE WORLD-WIDE WORK of THE SOCIETY MAY ADVANCE

Gifts to:
Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

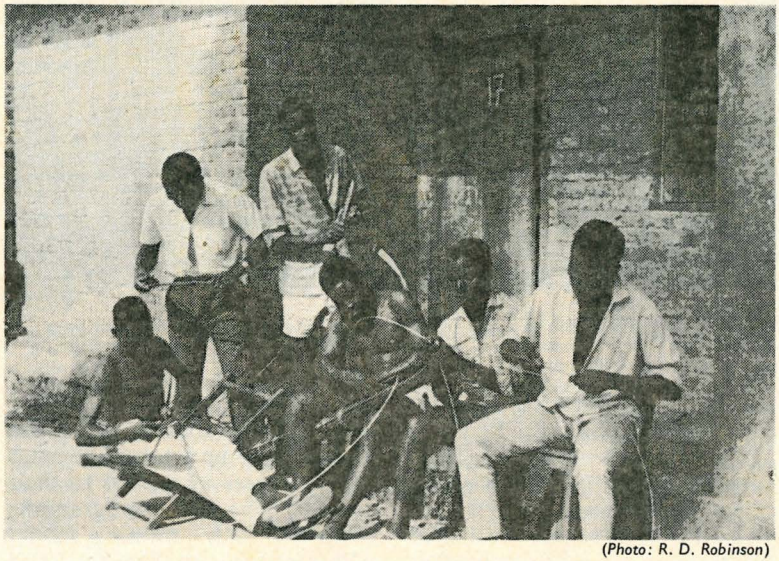
SCHOOLS FOR LAZARUS

By JOHN F. CARRINGTON

At the time of the preparation of this magazine there were no missionary staff at Yalemba, because of the situation in that region of Congo. It is hoped that in the near future that work may be re-started and the valuable contribution to the life of the Congolese Church of the school and pastors training college there may be continued. Your prayers are asked to that end.

"THE beggar Lazarus couldn't have gone to a very good school," said one of our Yalemba primary-school teachers at a prayer-meeting a few weeks ago, "otherwise he would never have had to beg for his living." The difference between the wealthy man living in luxury and the outcast full of sores lying on his door-step was, in the opinion of this young man, essentially one of educational opportunity.

This rather startling piece of New Testament exegesis illustrates a common idea among Congolese young people (and their parents, too) that schooling of the European type is the "open sesame" to wealth and renown in the present-day world. It also explains why educational work can be such a useful opportunity for the Christian missionary in Congo, an opportunity that our Society has been quick to seize right from the beginning of our work in Central Africa.



(*Photo: R. D. Robinson*)

Boys from the secondary school at Yalemba making fishing traps

A passport to success

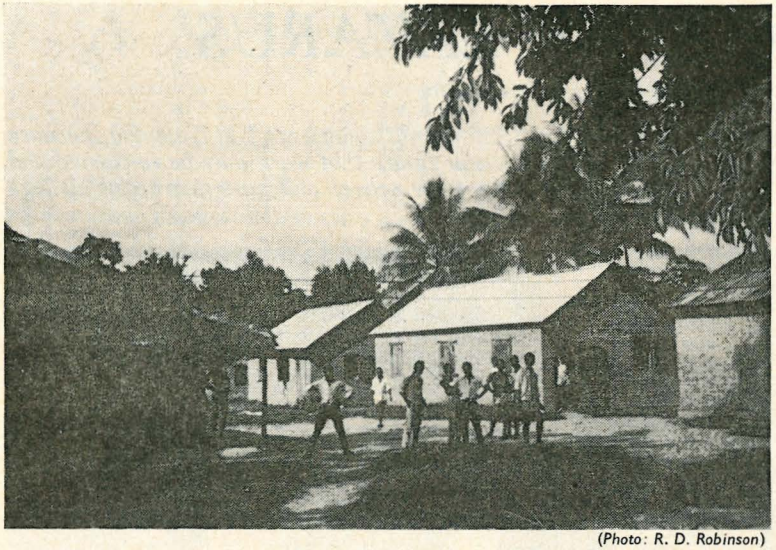
Already before Independence came to Congo, boys from our Christian schools were obtaining lucrative employment with European businesses or in the administrative services of the country. But since 1960, when many of the positions hitherto occupied by whites were taken over by Congolese, a certificate of scholastic attainment has been the passport to success in the new Congolese world. Some of our boys are grateful for the way we have made it possible for them to get good employment. My wife and I were surprised last month in Léopoldville when a well-dressed Congolese youth spoke to us from the pavement where he stood in front of his car, having his shoes blacked. He proved to be a lad from the Baena tribe near Stanleyville who had received primary school training at Yakusu and then come down-river to Léopoldville where he is now employed in government offices. "This is all your doing, you know," he said, pointing to his car!

A surprise

And Basosila of Yawenda gave us a surprise too when, meeting us in the street in Stanleyville, he wanted to give us 200 francs to buy ourselves some lemonade. He had recently been promoted to second-in-command in the provincial government finance department and wanted to show, as he told us, that he owed part of his success to the schooling he had received at Yakusu.

But as Christian missionaries, we should not be content if our work in Yakusu and Yalemba and the out-schools of those stations had resulted only in providing Congolese youth with the wherewithal to make money quickly. Fortunately we know that many of these young people have learned to know, love and obey the Master while they have been sitting in our classes or taking part in the out-of-door training associated with our teaching.

When I cashed a cheque for one of our Yalemba secondary school boys in Stanleyville recently, it was an old boy who acted as cashier for the Bank but our conversation was not merely about money. He is also treasurer of one of our churches in the city and he was telling me of



(Photo: R. D. Robinson)

Some of the best of the small school houses for the secondary school boys at Yalemba

some of the problems the present troubles in the area are bringing to Christians there. A letter from another Bank in Stanleyville came from an employee who was pleased to relate that, because of the training he had received at our hands, he had recently been promoted. But his letter went on to tell us that he had been made a deacon of his local church and he was proud of that too.

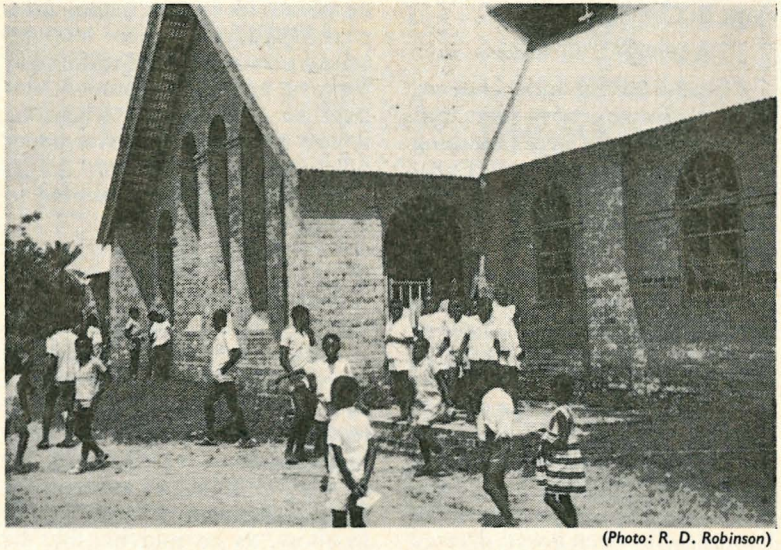
Just before we left Congo for furlough we were pleased to meet an old Yakusu boy who is now a wealthy trader out in the Bambole forest. He had come into the city with a load of bananas on his lorry and was about to return with stock for his shop—rice, salt, fish, cloth, ironmongery. But he had also taken for sale a supply of New Testaments and other Christian Literature from our depot in Stanleyville and he discussed with me ways in which he, a layman, could help the Christian communities in the villages of that rather backward area.

At Yalemba, the Upper and Middle River regions of our work in Congo have organized a training school (Ecole Grenfell) for pastors and a secondary school for preparing boys and girls to become teachers or enter other spheres of service to their country. The men who graduate from the pastor-training school will not have to beg for their livelihood like Lazarus, but neither will they ever be rich men living in luxury. They have all of them had their early training in our B.M.S. schools and we are proud to think that our early teaching is bearing fruit as we see group after group leaving the school and going out to serve the churches of the Upper and Middle River areas.

Some people have been doubtful about the value of school-work on the mission field. I wish they could join us at one of our quarterly baptismal services at Yalemba at dawn on Sunday morning. A goodly proportion of those who enter the river to be baptized are boys and girls at present studying in our secondary school or in the top classes of the primary school on that station. And many of the adults too first heard the call of Christ while in our class-rooms.

Our young teacher's exposition of the Lazarus story was so startling to us because we European teachers do not have so great a confidence in the power of education to get rid of poverty and pain. Yet there is no doubt that it offers one of the best ways of serving the Congo Church and the Congolese people in this generation.

We still desperately need teachers from home to come and help us in this task!



(Photo: R. D. Robinson)

Leaving the Yalemba Church on a Sunday morning

Brazil—Land of Opportunity

Brazil—Land of Opportunity, is the title of the new B.M.S. Children's Collecting Card. Its attractive cover shows some of the many children of Brazil framed within the outline shape of their country. The stamps which are priced at 1d., 3d. and 6d., build a map of Paraná, the state in which B.M.S. missionaries are working. There is also a colourful border depicting the natural life and vegetation of the country as well as some of the main industries.

The stamp card is intended for use by Sunday School classes and similar groups or by individual children. When the stamps have all been sold and the picture completed, 10s. will have been collected for the work of the Society.

The teachers' information sheet which is supplied with the card ensures that it is not simply a money raising project, but that it helps to educate children about the work of the Society.

Copies of the card, stamps and information sheets may be obtained free of charge from the Young People's Department of the Baptist Missionary Society, 93 Gloucester Place, London, W.1.

A New Doctor for the Serkawn Hospital

Dr. Silvara Colbert is the new doctor at the Serkawn Christian Hospital in the South Mizo District of India.

Trained at Vellore

After training at the Vellore Christian Medical College and Hospital and a short period gaining experience at the Moorshead Memorial Christian Hospital, Udayagiri, Orissa, he has now taken up his appointment.

The hospital has been without a doctor since Dr. Handley Stockley retired and Dr. Colbert has been warmly welcomed by the hospital staff and Christian community.

His welcome has been all the warmer because he is the first doctor from the South Mizo District to be in charge of the work of the hospital.

Bible School Students are Undernourished

For centuries Indian people have existed on the borderline of famine, and one or two bad harvests can produce widespread starvation. Again this year, there have been floods and bad harvests with the result that the cost of living has risen steeply during the past few months.

Included in those suffering are many Indian Christians, who are having a hard struggle to live and often do not get enough to eat.

The doctor at Diptipur, Orissa, recently examined the Bible school students and their families, and reported that they are all suffering from malnutrition. The inevitable result of this is sickness and disease.

Agricultural Work at Kimpese

Agricultural work at Kimpese, in the Congo, has progressed rapidly during the past two years, under the guidance of Ian Pitkethly.

There are now two very productive chicken houses, as well as a house for incubating and brooding chicks; another house is being built, and there is accommodation for sorting and selling the eggs.

In addition the *Ecole de Pasteurs et d'Institeurs* (Teachers' and Pastors' Training College) garden produces a wide variety of vegetables—to the joy of the missionaries there, and lemon and grapefruit grow in abundance during the season.

Gone Away

Every week a number of letters are returned, undelivered, to the Mission House. Usually the address is crossed out and on the envelope is scrawled "Gone Away".

Each letter or circular returned in this way costs double, for the Post Office charges the same amount for returning the letter as the Mission House paid to send it.

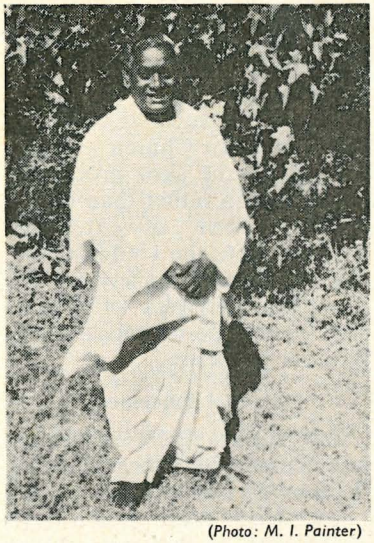
Great efforts are made to keep up-to-date records of addresses, but the problem remains. Unless churches or individuals receiving despatches of literature or missionaries' circular letters from the Society write immediately there is a change of address or a change of recipient, there will continue to be a higher than necessary expenditure on postage.

When writing about a change of address please state what literature or which missionary's prayer letters you are receiving.

Changes of address or missionary secretary should be sent immediately to:

The Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

A Leader of a Growing Church



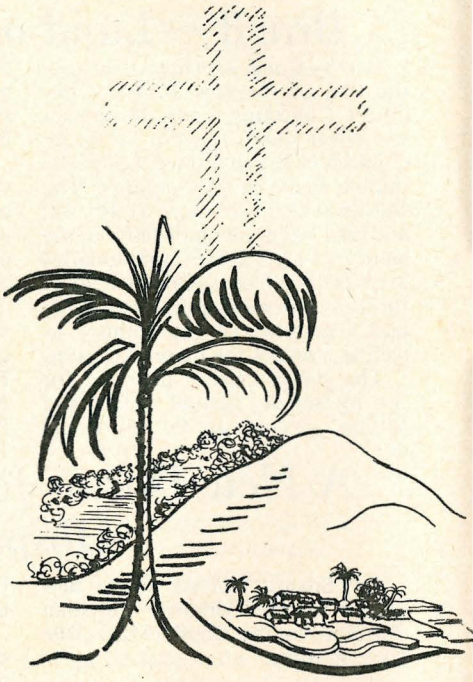
(Photo: M. I. Painter)

Rev. Samuel Behera, Pastor of the Berhampur Church and President of the Utkal Christian Church Central Council

THE GROWTH OF THE CHURCH IN THE KOND HILLS

By BARBARA M. BOAL

III. The Church moves forward vigorously



AUTHORITY passed from the Mission into the hands of the Church in 1950. A Constitution was accepted by the forty-nine churches. Certain older members felt dismay at the abolition of the "Discipline Committee" and other branches of centralized authority which until then had been vested in the Mission. They said what others have said in parallel situations where new churches have been born under the protective, and sometimes possessive, love of missionary paternalism: "You do not love us as our old missionary-fathers did. They would not have done this!" Among others, however, the pendulum swung to the opposite extreme. The new freedom was seized avidly, sometimes with a lack of courtesy far from typical of the Kui people.

During the early years of the last decade, the Church was thus engaged in the slow process of consolidation rather than in any dramatic form of extension. Also, in 1956, the United Christian Missionary Society (of the American Disciples of Christ) came into co-operation with Baptists in Orissa.

A great movement

Just then a great movement was being born. It began among the true tribal Konds in the little-known tracts more than a day's walk south of Balliguda. Many are the thrilling stories of churches which have sprung to life in these years since 1956. Here is but one.

Twenty miles yet further south, a little band of Konds set out for Pokari village. They have finished threshing their scanty rice harvest, so their families have food during their absence. Wearing only a loin-cloth and with their long hair knotted high on their heads, they walk barefoot along the stony track over the hills. At last they look down on Pokari as the smoke from the evening cooking fires rises from the cluster of thatched houses. No one is expecting guests yet the men quickly become the centre of a hospitable group. They are escorted to the circuit-pastor's house and, amid general rejoicing, the reason for their visit is made known. Forty households in their village wish to be done with sacrificing to the spirits and to follow the one true God. Can someone come and instruct them? It is the tenth such request in the Pokari area within two years.

Plans for the future

Plans are made on that joyful evening. For the first time, the guests worship with their new-found family, then lie down to sleep by the fire. The Pokari Christians are so keen to co-operate with their pastor in visiting this new group for worship and teaching that they think little of the arduous treks ahead, nor even of the resulting loss of several days' work.

For a year steady instruction continues. Plans are made for baptism and for the building of a simple mud-and-wattle church. The great majority of candidates pass their baptismal examinations, though here and there a married couple is asked to wait for a few months. The daily life of one or both has not given proof that the old beliefs and practices are overthrown by a firm faith in the One God. If necessary, one partner waits for the other, for religion is so much part of daily life to the Kui people that divided loyalty is incompatible with the life of a Christian home.

The baptismal day arrives amid great rejoicing. Christians from near and far join the procession that wends its way through the village, beside the paddy-fields and down to the river. Favourite hymns are sung lustily with cymbal and drum accompaniment, and the chain of singers is so long that different verses, perhaps even different hymns, are in progress! Children

skip ahead. Babies are transferred from mother's to sister's hip as the water is reached and the mother makes ready. The crowd stands at all levels up the bank and a little group of non-Christians watches close by.

The baptism

So the service begins. A hymn and a prayer, a reading, a statement on the meaning of baptism, a prayer of committal, then four pastors climb down into the river and the first two couples wade out to them. There is a hush as the candidates are asked whether they desire baptism and make their response. Then, using their names, the pastors immerse them into the Name of the Trinity. The congregation bursts into a hymn and other couples take their place in the water. When all are baptized, the senior pastor raises his hands for the benediction, and the joyful, colourful throng returns to the village.

Their first service of Holy Communion is held on a subsequent Sunday. Later, at the first church meeting, men and women elders are elected. Within a matter of months there is a second baptismal service, of those who became "learners" during the catechumenate of the first inquirers. At this service the new elders assist. And so the Church is established in that village.

Amazing growth

Through spontaneous witness by village Christians under the guidance of the Holy Spirit, similar requests for teaching are constantly being made. A comparison of figures over the last fifteen years clearly shows this sweeping church growth:

1945–50:
9 new churches in 5 years;
1950–55:
14 new churches in 5 years;
1956–61:
50 new churches in 5 years;

and in 1962–63 there have been fifty more churches in only two years; a total now of 163—though the number is quite out-of-date by the time it is written!

Problems old and new

It would be incorrect to give an impression of unqualified advance on all sides. Some, especially among the "older" churches, are already bedevilled by lax morality, drunkenness or simply by an indolence which is in-looking instead of out-going. The keen "younger" churches now surging into life are aware of this marred witness and are determined not to emulate it.

Their own pressing problem is that of providing adequate nurture for increasing numbers of new-born groups. In some cases, every member is illiterate. His knowledge of the things of Christ may be only that which a fellow-illiterate a few weeks older in the faith can pass on to him.

Easter Sunday 1964 marked the fiftieth since that first baptismal service at Mallikapori. Now the Church moves forward vigorously into her second half-century. Her frontiers are wherever Christ is proclaimed—by word, by service, by literature production and literacy campaigns, by training of layman and pastor, by health education and by the faithful prayer of God's family, Kond or Pano, you or me.

(Photo: F. Wells)

A baptism in the Kond Hills

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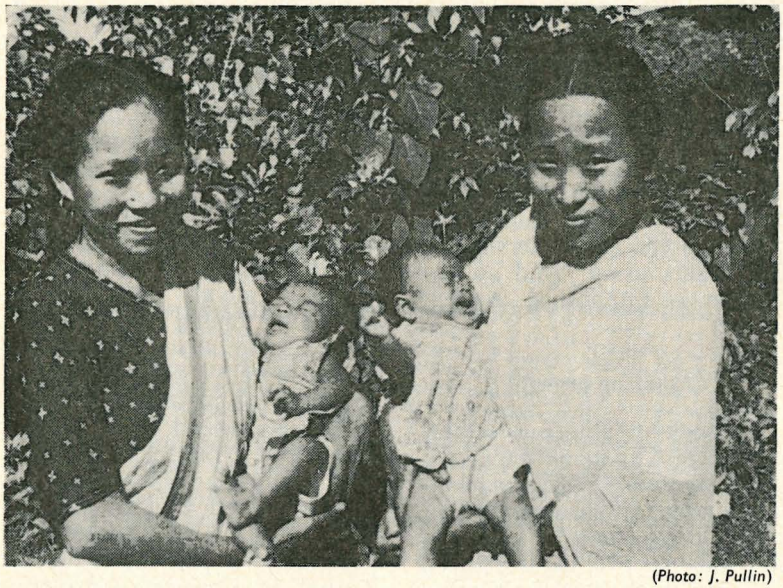
NOMINATIONS

Nominations for the B.M.S. General Committee, 1965/66, must be received by the Home Secretary, 93 Gloucester Place, London, W.1, not later than 15 January, 1965.



(Photo: J. Pullin)

Two Christian Khyang women with their babies, born at the Chandraghona Mission Hospital

He Came to England and was Converted

A few months ago, there came to this country from his home in Ceylon a young man who was a Muslim.

Soon after joining the Royal Navy, he was led into a personal knowledge of the Lord Jesus Christ at the Royal Sailors' Rest in Devonport. This was the satisfaction for which he had longed; for, even as a child, the faith of Mohammed failed to give him personal satisfaction.

Baptism

Almost immediately he saw the truth of Believers' Baptism and confessed his Lord in this way at a service led jointly by the Missioner from the Sailors' Rest (a converted Jehovah's Witness), the Church of Scotland Naval Chaplain, and the Baptist minister.

The result of this testimony was that a fellow sailor (English) was converted, and his Chaplain stood beside him in front of the open baptistery to testify to this surrender to Christ; a young man connected with the Church was converted; another made an open confession of faith for the first time and subsequently asked for baptism.

At the Sailors' Rest, through the same young man's testimony, an Anglican lady and another young man are wanting to be baptized as believers.

G. E. BOWDEN

Teachers Needed in Africa

The third edition of *Teachers for Africa*, issued by UNESCO, lists vacancies for the academic year 1964/65 in African secondary, post-secondary and higher educational establishments. A total of 1,300 vacancies in 21 countries are described in two sections: Section I lists vacant posts in universities and Section II those in other establishments.

Applications from candidates should be sent to *national recruiting agencies* which have now been set up in forty of UNESCO'S member states.

A Nation-wide Evan
Bra

Baptists of Brazil are planning a nation-wide evangelistic campaign to be held between March and June 1965. Preparations are already well under way. In each church a prayer meeting is held between 6 and 7 a.m. during the first week of each month. Vast quantities of literature are being produced for distribution and there are plans to present Bibles to all political leaders, nationally and locally, every one of whom, from the President down to each local mayor, will receive a visit from representatives of the Church.

Still Fleeing in Te

Although the Angola crisis no longer makes headline news in British newspapers, the trouble has by no means ended. Refugees are still fleeing in tens of thousands and seeking shelter in neighbouring Congo. Many come to Moerbeke where B.M.S. missionaries issue food, clothing, seeds and other provisions, some of which are provided by Church World Service, some come from B.M.S. Wants Boxes and others from various countries.

The refugees tell stories of husbands and fathers being arrested and killed at the beginning of the revolt, of attacks by Portuguese ground forces on their hiding-places, of troops landed from helicopters, bombing from the air, and mines planted in gardens and paths.

Week after week new refugees give testimonies like this when interviewed by missionaries.

An eighteen-year-old girl, Estrela, is now in hospital at Kimpese. She came to Congo with her parents and five other children. The father, leading the way, trod on a mine and was instantly killed together with the child he was carrying and another who was walking at his side. The others tried to find another way, but Estrela set off another mine and received head injuries which blinded her. Another child was also injured. The mother carried the injured child and led

gelistic Campaign in zil

The campaign will begin with a special meeting in Rio de Janeiro when Billy Graham will be the special speaker. After the opening the campaign will be in the hands of the local churches and each member will be expected to take a share in evangelizing his neighbours.

Visitation campaigns will be held during January and February and it is hoped that nearly every household in the towns and many in the country districts will be visited and invited to the services.

(Photo: D. Smith)

Two young Buddhist priests doing their shopping in Hong Kong

ns of Thousands

Estrela to safety while the unharmed child followed behind.

When refugees arrive in Congo, many after living in hiding for three years, they are invariably in a poor physical condition. A large proportion of the children die from malnutrition before they reach safety.

At the sugar-plantation hospital at Moerbeke there are many patients suffering from undernourishment. Eighty of these are now on a special diet and are receiving one egg each a day. It is not easy to obtain this number of eggs in Congo today.

Japanese Buddhists Borrow Ideas from Christian Churches

Buddhists in Japan are coming to believe that the equivalent of the Christian Sunday school is necessary for them, the news bulletin of the National Christian Council of Japan reports.

It notes that a Buddhist publication entitled *Fountain of Teaching* often uses articles on Christian activities and that "the Buddhists do not hesitate to borrow from the Christians when they feel their methods are workable". A recent article in the Buddhist publication dealt extensively with the work of the Sunday school of the Tokyo Union Church.

The Refugees waited Patiently

Two young B.M.S. missionaries, stationed at Léopoldville and teaching in State schools there, spent their vacation helping with refugee work at Kibentele. One of them tells this story.

"One Sunday Mr. Grenfell had a preaching engagement some miles away and he and his wife had snatched a weekend break and gone away leaving us in charge. On the Sunday, the man responsible for food distribution had gone off to see some of his relatives and had taken the key of the hut from which distribution was made. He was late coming back. More than forty refugees had gathered around the house; one group had arrived after the previous day's distribution, but they were content to wait after I had explained the situation. However, time went on and still he did not come back. We had our lunch and our afternoon cup of tea, but when it was time for supper none of us made a move—how could we? The folk outside began banging their tins on the stones and our hearts ached.

"Just as night was falling he arrived. Lights were hurriedly found and food was given out. There were no complaints, no moans, but laughter, and goodwill. Camp fires were lit and suppers were prepared. Then, their meal over, we suddenly heard singing from the big marquee where they were to sleep. They were singing hymns, and we too lifted our hearts to God in gratitude and praise."

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Missionary to Teach Engineering

The B.M.S. is once again taking a share in the work of the Ingraham Institute in Ghaziabad, India. Mr. and Mrs. S. J. Bull have just been seconded to this work; Mr. Bull will teach engineering in the trade section of the Institute.

The Ingraham Institute, founded in 1925 by American Methodists, now has a staff of 60 and a student enrolment of 400. It is situated in the town of Ghaziabad, fifteen miles east of New Delhi, with a population of about 80,000.

Mr. and Mrs. Bull sailed to India in October 1964 and are engaged in language study before starting work at Ghaziabad.

WE NEED MORE TEACHERS AT NGOMBE LUTETE

By LESLEY M. FULLER

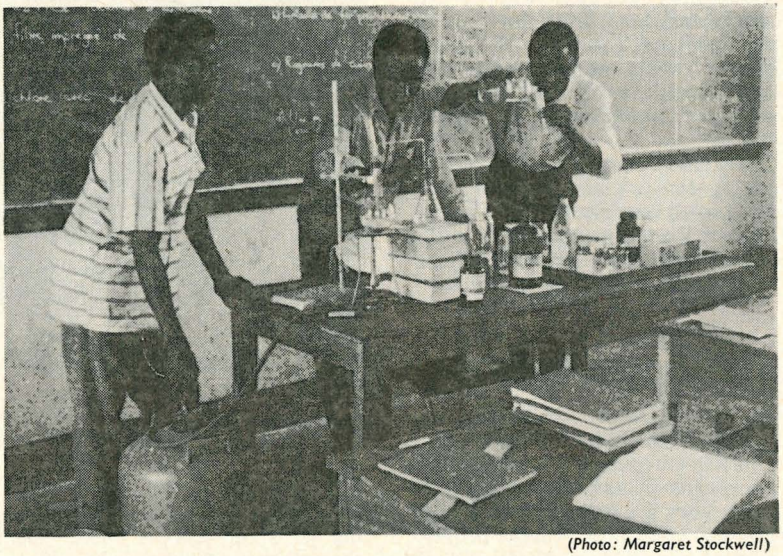
WATHEN station has been a centre of educational work since its inception. The school is in fact five years older than the church, having been started in 1884, while the Constitution of the church dates from 1 January, 1889. There are still elderly Christians out in the district, some holding positions of responsibility in their villages, who were trained in the school in its earliest days, and an innumerable host of people in all walks of life, men and women in village and town, have received their education here in these eighty years.

The types of schooling available have varied over the years, though the integration of the school with the church life and the Christian character-training given have remained constant. Before 1948, when the government subsidies became available, a Primary school and a "French school" of a high standard were maintained.

Men who graduated as boys from its sixth year testify that their present employers are surprised that they know so much when they have had "only a primary school" education. Girls were trained in school and in missionaries' houses, and served their successors as teachers in the girls' school.

Since 1948 the schools have followed the government syllabuses, and benefited from government grants. There have been at various times a two-year post-primary teacher-training course, a Carpentry school and a Domestic Science school which also trained girl teachers.

In 1960, in addition to the Primary, Domestic Science and Carpentry school then functioning, a secondary school was started, drawing its pupils from the mission primary schools at Wathen, Thysville, Kibentele and Léopoldville. The first class of 29 (there are 15 of them left now) follows the Belgian syllabus; the later classes follow the new Congolese secondary school syllabus. This starts with two years *cycle d'orientation*, a general course designed to make up the gaps in the primary school education, and then divides into various sections: literary, scientific, commercial and technical. Here at Ngombe we have the literary section.



(Photo: Margaret Stockwell)

A Fourth Year chemistry class at the secondary school at Ngombe Lutete

We now have six secondary school classes, four for boys and two for girls. Ours is one of the very few girls' *cycles d'orientation.* The third-year class, the "literary" class, includes two girls and the last girl from the fourth year left last June to take up nursing at the Catholic University Hospital at Louvanium. The girls do not reach as high a standard as the boys, and the very small numbers of girls already in "educated" jobs —or working at all—makes it very difficult for them to formulate precise ambitions, and therefore to really work. There are about three or four girls in each year who can compete with the boys.

The subjects

The orientation course includes a great deal of French and mathematics—and do they need it after the lower standards now obtaining in the primary schools! —together with scripture, history, geography, biology, technology (a sort of general introduction to physics), music, drawing, civics and optional English.

In the third year literary course they take up Latin, physics and

chemistry and have five English lessons a week. It is possible to include Greek, but at the moment only a small group in the top class are studying it. This top class, which follows the Belgian syllabus, has a very heavy timetable, with six Latin lessons and seven maths. lessons a week, as well as all the other usual subjects.

The syllabi are very crowded—both the Belgian and the Congolese ones—and with lack of equipment, books which come late or do not come at all, the slower rate of working and the need to explain lots of things that all English children know about (e.g. some of my first year boys have never used a telephone), it is a struggle to get through the work.

One is constantly finding things that have been misunderstood, in spite of explanations. Only yesterday I realized with shame that one little girl thought that the Middle Ages were a place. How do you discuss the practical applications of water pressure with boys who have never seen a dam or a dyke and do not know that Holland is flat? Only two years ago, because the students just could not visualize tides or waves, the school organized a week's expedition for its first two classes to the sea, and now we are about due for another one! However, the top class, having covered four years of the Belgian secondary school course (which Belgian children enter at 12) are reaching a standard comparable with "O" Level.

Who teaches all these things? For the first three years of its existence, the staff of the school consisted of missionaries and two Congolese teachers who had obtained the six-year secondary certificate from E.P.I. Kimpese. This year we have been fortunate in being allotted a Belgian teacher by the *Assistance Technique Belge* (which works rather like UNESCO). He teaches the top classes French and Latin.

At the moment eight of us (including those with the responsibility of the headships) teach 202 lessons a week, and this year, when the girls' school adds a third year — teacher-training — and the boys' school its fifth year, we shall have 274 lessons to teach.

There will be seven Europeans and *possibly*, if they can be found, five Congolese; at the moment we have heard of one. Even so, the staffing position remains serious, for the headmaster's responsibilities become greater as the school grows, and the Congolese cannot teach the more advanced work. We urgently need a maths' graduate and a French graduate to share the senior work. Our Belgian friend is a good teacher and a willing worker, but he is not a Christian, and takes no interest at all in the church life of the station.

So the question remains—are we going to have to keep on plugging with UNESCO or other lay staff the gaps caused by the lack of young teachers willing to volunteer for some years' service on the mission field? This dilution, on a larger scale, could have a serious effect on the Christian witness in our secondary schools.

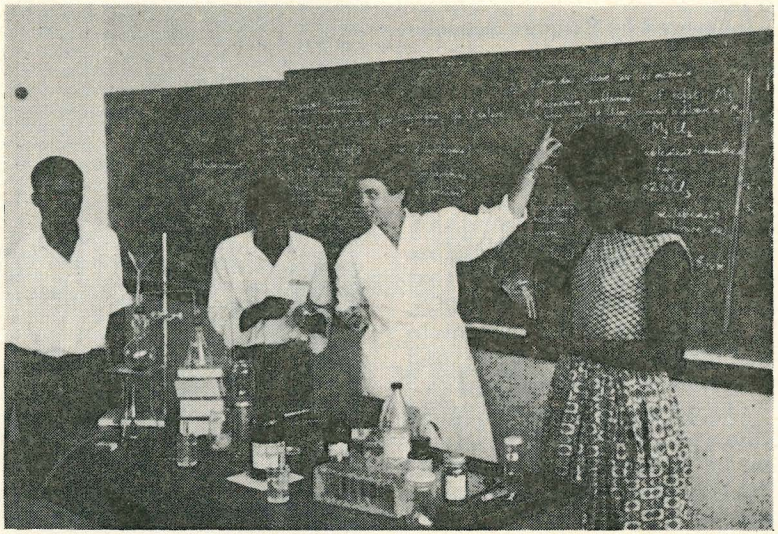
What is this Christian witness? The mere fact of being on a mission station, attending prayers and services, and having the opportunity to join an inquirers' class is a witness in itself. We add to that the daily contacts we have with the students, all sorts of lessons bring up the questions they really want to discuss.

Christ is our life

Other contacts are in the Boys' Bible Class and the Girls' Christian Union. The Youth Organization, Jeunipro, for *Jeunesse Protestante*, has as its motto "*Christ est notre vie*"—"Christ is our life"—and includes in its programme religious training as well as civics and recreational activities.

Some of the girls are enthusiastic Sunday school teachers in the five village Sunday schools.

(*continued on page 14*)



A chemistry class at the secondary school at Ngombe Lutete. The girl on the right is the only one who has so far reached the fourth year class. Miss Margaret Stockwell is teaching

THE B.M.S. SUMMER SCHOOL PROGRAMME FOR 1965

By **PETER F. E. AMIES**, *B.M.S. Young People's Secretary*

WITH Christmas still fresh in our minds we can remember with satisfaction the festive fare so ably prepared and served by the lady of the house. She, in turn, will recall with pleasure and pride the eagerness with which the family tackled the Christmas meals and their complimentary remarks as they proved once again the truth of the old proverb, "The proof of the pudding is in the eating". The obvious appreciation and enjoyment of others have made all her long preparations and hard work more than worth while.

Similarly the Society's Summer School Programme continues to prove itself year after year, not only in terms of enjoyable holidays which will remain fresh in the memory for a long time, but even more important, in terms of young lives that have been blessed and helped.

Influenced by Summer School

It is a well-known fact that about half of our B.M.S. missionaries have been influenced by our Summer Schools in the formulation of their call to the mission field. This is far from being an insignificant proportion and it is not surprising therefore that the Society considers that the time given in the B.M.S. Young People's Department to Summer School planning and preparation is time well spent.

Once again a large and varied choice is available for the experienced or prospective Summer Schooler either at home or abroad.

Many a seasoned schooler will welcome the glad news that we are returning to Ancaster House, **Bexhill.** Apart from the break of the last two years this is a name that has featured in our programme for many decades. In fact, Bexhill has become for generations of young people synonymous with Summer Schools and countless of them look back with gratitude to God for what they discovered of His will and purpose whilst holidaying there.

Popular features include extensive buildings, small dormitories, single rooms, large playing fields and many tennis courts. For the traditional Summer School atmosphere Bexhill is a must for the "first-timer".

A new centre

In saying hello again to one old favourite we have to say goodbye to another for Cilgwyn will not be available this summer. Fortunately, however, arrangements have been made for a Summer School to be held in the lovely county of Gloucestershire and at **Wotton-under-Edge** a school with a difference will be held. Rose Hill School, with its own swimming pool and extensive playing fields is bound to attract those who enjoy magnificent scenery and interesting excursions both in the countryside and to the seaside. For the first two weeks it will be an English school and for the second two weeks a Welsh school in place of Cilgwyn.

Like Ancaster House, Wentworth Milton Mount School at **Boscombe** in Hampshire has small dormitories that add to its

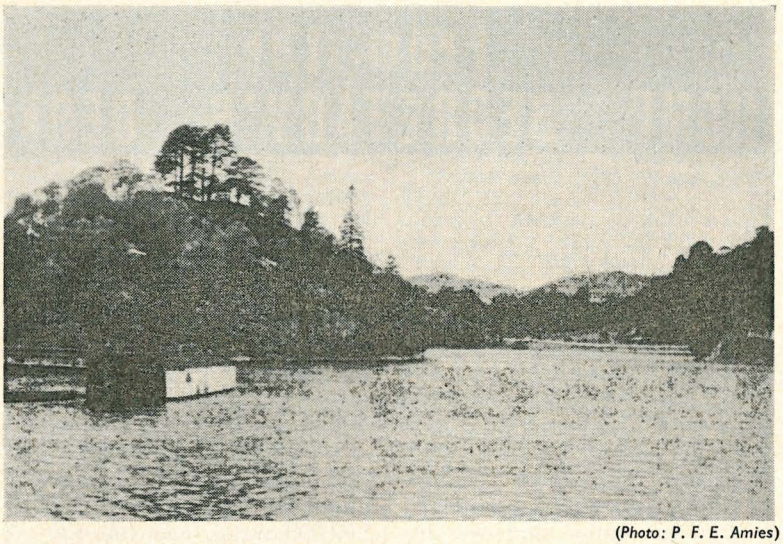
Rose Hill School at Wotton-under-Edge, Gloucestershire, which will be a Summer School Centre this year

many attractions and this school is fast becoming one of our most popular. Although it has no swimming pool it overlooks and has direct access to the cliffs that lead down to a lovely beach. Young families find this school especially suited to their needs and they are as welcome as any other young people.

King's Mead School, **Seaford,** and Durlston Court, **Barton,** both have their own swimming pools that rival in popularity the nearby beaches. Also, both have fine playing fields and tennis courts which are always much used. Another feature they have in common is their accessibility to other popular excursion venues.

During the past two years a new feature of our Summer School programme has been those centres that have catered exclusively for young people who are 17 years and over. In particular the "twenties" age group has found that the centre at **Alloa** in Scotland has suited their holiday tastes. No wonder, for The Gean House is a permanent holiday centre, not a school, and it offers a standard of comfort and catering that rivals many an hotel. Standing in over thirty acres of gardens, woodlands and open spaces there is much Scottish scenery to delight the eye, and a visit to the Tattoo in historic Edinburgh and trips on the famous lochs are some of the highlights of the holiday.

The Baptist Youth Rendezvous at **Worthing** will also be used for the 17-plus age group, and the comfortable hotel-style accommodation that "Green Hills" offers is making this centre a firm favourite for young British Baptists. Its reputation has spread to the Continent and once again "Green Hills" will provide not only a venue for a B.M.S. Summer School, but in addition, a centre for a united BU/BMS International Summer School.



(Photo: P. F. E. Amies)

A general view of Loch Lomond, which is one of the beauty spots that can be visited from Alloa Summer School

In recent years no B.M.S. Summer School Programme has been complete without its visits abroad. This year we go to a beautiful modern youth centre near **Solingen** in Germany and to an hotel in **Kraljevica** in Yugoslavia. At both centres we shall be meeting with the young people of these lands and, of course, exploring as many interesting places as it will be possible to visit within an all too brief fortnight.

In co-operation with the Baptist Union Young People's Department we shall share a united overseas school in **Magliaso,** and thus the fascination of Switzerland can be added to a choice of centres that is many and varied in place and appeal.

THIS YEAR'S PROGRAMME

WORTHING (BU/BMS International).	17 July–31 July
BARTON, BOSCOMBE,	31 July–28 August
BEXHILL, SEAFORD,	- ditto -
WOTTON-UNDER-EDGE.	- ditto -
WORTHING.	31 July–14 August
ALLOA, Scotland	14 August–28 August
SOLINGEN, Germany.	7 August–21 August
MAGLIASO, Switzerland (BU/BMS).	28 August–11 September
KRALJEVICA, Yugoslavia.	4 September–18 September

Costs

Home Centres	**£5 10s. 0d. per week**	
Worthing	**£6 6s. 0d. per week**	
Alloa, Scotland	**£14 per fortnight**	
Solingen, Germany	**£25 per fortnight**	Approximate figures. Prices include travel from London and return.
Kraljevica, Yugoslavia	**£36 per fortnight**	
Magliaso, Switzerland	**£26 per fortnight**	

Further details and booking forms are available from: The Young People's Secretary, B.M.S., 93 Gloucester Place, London, W.1.

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.
January 1965.

LAST year brought to the Society much sadness, and not a few anxieties and difficulties. What will 1965 hold in store? Our world being such as it is, we may expect critical situations, frustrations, and disappointments. But we know that we are engaged in God's work. If we do His will, we can rest in His promises. His grace will be more than sufficient for all our needs.

1964 was not, however, a year without achievements and joys. God's blessing was continually on the work we were attempting for Him. In the midst of all the perils and dangers of the Congo situation, our missionaries were preserved and kept in health and strength. Especially in Orissa, North West Bengal, and Brazil men and women in great numbers professed faith in the Lord Jesus Christ, were baptized and received as members of His Church. From the home churches came young men and women, eager and gifted, to volunteer for service overseas. As to financial support, the churches gave more than ever before.

We have every hope that the New Year will hold in store like blessings. Much will depend upon us and the quality of our support. The beginning of the year is particularly important especially in the matter of finances. A high proportion of our annual income arrives at the Mission House in the period January to March. If in this financial year we are to meet our commitments we need at least £40,000 more from our supporting churches than we received last year. In simpler terms this means that for every £1 contributed last year we need £1 2s. 8d. this year. Then, of course, there is the Medical Appeal. The first year of the appeal will be over in April. We hope that by then we shall have received £50,000 but we have still a long way to go.

Our needs will not be just financial. All our fields are asking for more missionaries. All our work needs more strongly undergirding with constant prayer.

Finally may I remind you that nominations for the General Committee should reach me by 15 January. Nominations are accepted from members of the Society, contributing churches, auxiliaries, Baptist Unions and Baptist Associations.

Yours sincerely,

A. S. Clement

We Need More Teachers at Ngombe Lutete

(*continued from page 11*)

A lot of the students who come to the secondary school have passed through Protestant schools, are already church members, though this is not a condition of entry.

Others are drawn into the inquirers' class and baptized during their school careers. But for all of them the need is the same, to help them so to deepen their Christian lives that they may ask the question: "What does Christ want from me?" and to answer it by commitment to lifelong service.

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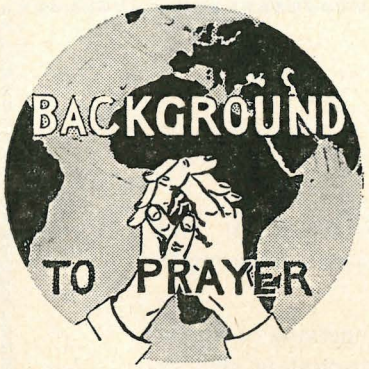

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist churches in East Pakistan and the Society's missionaries serving in that country.

Not more than two per cent of the population is Christian; the Christian community is poor and many of its members are illiterate; converts from Islam are few and frequently persecuted and the church members often feel that they are too weak and vulnerable to witness to their Muslim neighbours. In addition, as often happens in a situation like this, churches have become concerned too much with other things than the proclamation of the Gospel and church life is sometimes marred by internal divisions.

Pastoral leadership

Pastoral leadership is lacking and the Church in East Pakistan desperately needs leaders. To help meet this need the Pastors' Training School at Dacca was formed.

A major project

The hospital at Chandraghona continues to offer treatment in spite of inadequate buildings and shortage of staff. This is a major project under the Medical Appeal and prayer is asked that the funds to start the renovation of the hospital may be speedily raised.

ACKNOWLEDGEMENTS

(Up to 4th November, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; Anon., £1; "For the support of your work", £5; Anon., £1; Anon., £5; Mr. R. Ansty, for Angolan Refugees, £4; Anon., £1; Anon., £1 5s.; "Reader of the *Baptist Times*", £5; Anon. (Gift Week), £1; Anon., £2 13s. 6d.; Anon., (Gift Week), £5; F. Elcombe, £1 10s.; "Because His" (Gift Week), £1.

Medical Fund: "E.K., Westbury-on-Trym", £2.

Special Medical Appeal: Anon., £40; Anon., £2; "S.E.P.", £20; "A.E.", £2 10s.; Anon., £1 15s.; Anon., 5s.

Legacies

The following legacies have been gratefully received in recent months:

October		£	s.	d.
12	Rev. James Herbert Starte	300	0	0
15	Mr. J. Harries	2	9	0
15	Mr. Samuel John Whiteley	725	12	5
16	Miss K. V. Ireland	2,804	4	3
16	Miss Rosa Georgina Coles	2,041	11	0
19	Mr. Havelock Lonsdale	43	0	0
21	Sir Edward Wood	550	0	0
22	Mrs. S. K. Wells	118	14	2
22	Mrs. E. E. Wheeler	799	11	5
27	Mr. J. R. Mulley	5	0	0
28	Mr. J. T. Lockhart	100	0	0
28	Miss Bertha Bottomley	105	3	0

MISSIONARY RECORD

Departures

12 October. Mr. and Mrs. O. W. Clark to Paris for language study.

15 October. Miss J. F. McCullough for Bolobo, Congo Republic.

16 October. Dr. R. P. Shields for refugee relief work, Moerbeke; Miss M. D. Webber for Bolobo; and Miss M. S. Pain for Lukolela, Congo Republic.

21 October. Miss E. M. Staple and Miss J. M. Comber for I.M.E., Kimpese, Congo Republic.

22 October. Dr. and Mrs. B. L. McCullough to I.M.E., Kimpese, Congo Republic.

23 October. Miss E. M. Maltby for Lungleh, India, and Miss G. J. Guest for Barisal, East Pakistan.

4 November. Rev. M. J. and Mrs. Woosley and two children for Jamaica.

7 November. Rev. E. G. T. Madge on Secretarial visit to India and East Pakistan.

Arrivals

17 October. Mrs. C. A. G. Austen from Lingungu, Congo Republic, for mid-term holiday.

24 October. Miss M. J. Beckett from Lukolela, Congo Republic.

31 October. Mr. J. T. Smith and two sons from Diptipur, India.

12 November. Miss V. A. Mason from Bolobo, Congo Republic.

29 November. Dr. and Mrs. J. R. Taylor and four children; Mr. and Mrs. L. L. Collis; and Miss D. M. West from Yakusu, Congo Republic.

Births

7 October. To Mr. and Mrs. D. J. Russell at I.M.E., Kimpese, Congo Republic, a daughter, Sarah Ann.

18 November. At Rustington, Sussex, to Dr. and Mrs. E. H. Wyatt of Yakusu, Congo Republic, a son, Adrian Mark.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, M.A., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

A Month of Sundays

by Colin Evans 15*s.*

A BEDSIDE book with a difference. A book that *looks* like a gift book, handsome green and gold binding in a most attractive jacket featuring the beautiful lake at Buckingham Palace.

As a bedside book, *A Month of Sundays* introduces something of Sunday into the busy weekday, giving the mind refreshment and inspiration after the day's tensions. The 31 chapters on religion and life are delightfully done, and possess a freshness and a charm all of their own.

The book is a treasure-trove of ideas and quotations. It will appeal to preachers, teachers and group leaders as well as the general reader, and follows in the tradition made popular by F. W. Boreham.

INDEPENDENT PRESS

A Big Forest and a Small Boy

MWANZA *by* Elsie M. Burton

Mwanza Daniel was a sturdy ten-year-old boy. He had known no home other than the little thatched mud and wattle hut at Penda, a large riverside village on the edge of the jungle. Then his mother died quite suddenly. The adventures of this small boy in a land where the people were under the power of witchcraft is a thrilling story told by Mrs. E. M. Burton who has known and explored the Congo forest.

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

MISSIONARY HERALD

FEBRUARY 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

Newly literate Munda Christian women reading the Bible at a Training Class at Beramunda, Sambalpur District, Orissa

(Photo: N. A. Outl

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THEY WERE CALLED FROM DARKNESS INTO LIGHT

By JOYCE HENRY

FOR the Kui women the day starts at cockcrow and is a round of toil until well after sunset—cultivation, cooking, fetching wood and water, washing (though no ironing!) and the care of children. For a large part of their life there may be sickness or injury in the family and, for those who do not know Christ, drunken quarrels among the men. Yet the Kui folk are a happy people, industrious and with a grit and determination which puts more civilized people to shame.

It is these women we try to help. We visit them in their tiny mud houses, chat with them as they cook their evening meal and sometimes sleep there as well. In this way we try to understand their problems, help them in times of sickness and difficulty, and share with them our experience of Christ. We have seen the change which that experience makes: clean well-kept homes, peace and trust between husband and wife, children given a chance to go to school and, above all, comfort and hope in time of trouble.

"O, to get away from it all—just for a day!" How often we have said that ourselves! And women are alike the whole world over, including Kui women. So, for many years now, we have organized what we call "centre classes", which provide that "day off" for Kui women.

A holiday from home

The women come for a day to a host church from villages in a five-mile radius. It is a holiday from home, a chance to meet other women, see a new village and have time to think and learn. From the beginning these occasions proved popular. Starting with two centres in 1957, they have now increased to thirty. Whereas previously financial help was given by the Kond Hills Christian Church Union towards expenses for the midday meal, now, in the majority of cases, the host church is entirely responsible for hospitality. In addition the women of the class make an offering for Church Union funds as well as taking their share of rice. On the day of the class all hospitality arrangements are taken care of by the men and, for those women who have a long walk through jungle, the local deacon volunteers as escort.

When one realizes that for Kui people, particularly in the remote areas, "not to work is not to eat", this is remarkable. Yet the women clamour for more opportunities of this kind. The Pastors take a large share of this ministry, helped occasionally by educated Kui women who have received a measure of training at Udayagiri.

Much bigger occasions

Several Rallies, too, have been successfully held. These are much bigger occasions, when several centre class groups meet together. Some weeks ago I attended one of these Rallies. For weeks ahead the local church collected rice and other foodstuffs. The men erected a large leaf shelter for us to meet in. A special speaker from Udayagiri was invited to share the day—an educated Kui woman, mother of quite a large family, and we were thrilled to have her with us

A class for women at Dumudi, Kond Hills, Orissa

IN THIS ISSUE

They were called from darkness into light
by Joyce Henry *page 18*

The beggars cry for help. What shall we do?
by R. H. Whitfield *page 20*

A Free Church in India's Capital City
by Geoffrey H. Grose *page 22*

More workers for God's Harvest Field *page 24*

This may hurt a little
by Rhoda Couldridge *page 26*

Summer Holidays in Trinidad
by Elizabeth Payne *page 28*

on that occasion. The Theme of the Rally was the Bible and there was a colourful display of books, texts and pictures. Afterwards we all sat down to eat our rice and curry in the shade of trees.

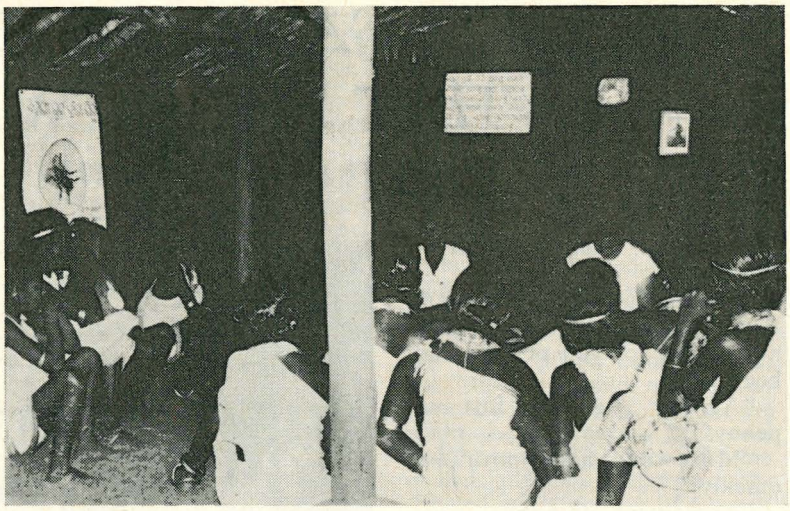
Interested spectators

This same church on another occasion went to help a group of inquirers so that a class could be held in their village. They took supplies and helped with the hospitality of the class. That day several interested spectators came and sat with us and listened to the singing, the Bible Story and the Health Talk. They saw their neighbours reciting memory verses and all obviously enjoying themselves.

I well remember another class at Dumudi, not far from where we live. Again, we sat in the shade of some big trees. The thick tree trunks made a good wall for some Bible pictures. An old door leant up against another tree served as blackboard for the Health Flannelgraphs. So, as we sang the Health Song, we could see it in action. Songs with such titles as "Fly Song" or "Song of the Well" have been compiled as aids to health teaching and these are sung with gusto.

With teen-age girls

Last May I went to a village called Kupdamaha many miles from Balliguda. Thirty-five teen-age girls came from various villages and stayed in Kupdamaha for three days. We taught them the kind of things that would help them build sound Christian homes. They began to learn to read and write; and every one of them sewed a cloth bag—although most had never held a needle and cotton before. They used their toes as an extra hand! Once again the men folk worked wonders, freeing us from any worry about hospitality arrangements.



A teaching session at Kupdamaha

Golden Jubilee celebrated

This year at the Golden Jubilee Celebrations of the Christian Church in the Kond Hills many thousands of people from all over the District met together for two days in a huge leaf pandal. I was one of the speakers during that occasion. As I looked at the sea of faces before me, saw people's gaily coloured clothes, their neatness, their oneness in the fellowship of the Church, and heard their lusty singing, I could not help thinking of the transformation that had taken place among Kui people; for in my hands I held some heavy iron ankle-chains which had shackled human victims, prior to their sacrificial slaughter, less than a century ago. Like the words of the text I had chosen for that occasion, that huge Kui audience was "a chosen people . . . called from darkness into God's marvellous light."

The pioneers at the dawn of this century could hardly have foreseen how greatly their work would be blessed. How greatly they must now be rejoicing.

All God's Children

Good Christian books for boys and girls are not too plentiful. Here is one which can be highly commended. It is *All God's Children* by Pauline Webb (published by Oliphants at 12s. 6d.). The author is editor to the Methodist Missionary Society.

The book contains twenty well-told stories each concerning a child, and each child from a different country. All the stories illustrate the life and activities of Christians and churches. The pictures (thirty in all) are excellent, and the production of the book first-class. It is a delight to handle and will give much joy to the young possessor. It is not easy to think of a better way of introducing a child to "the Holy Church throughout all the World" which is praising Christ today. A.S.C.

The Bible Speaks Today

This is the title of a new series of booklets published by the Edinburgh House Press. The first is *Mark in Nigeria* by Ronald M. Freeman, and the second *Acts in South India* by Harold K. Moulton. Each book of the New Testament is expounded by reference to contemporary situations in the Church overseas. Questions are suggested for discussion. (2s. 6d. each.)

THE BEGGARS CRY FOR HELP. WHAT SHALL WE DO?

By R. H. WHITFIELD

"AGNYA. Agnya!" (Sir — Sir!)

"Who is that? Another beggar! Begone fellow! I have no time nor money for you professional beggars."

"Agnya. Agnya! Just a penny."

"Move on, and move on quickly!"

Government ministers urge the people of India not to encourage beggars. In any case, on the railways and in other public places there are warnings against these fellows.

"Agnya. Agnya!"

"Another scoundrel! Begone, I say, begone!"

"Agnya. Give me a rupee. I have a wife and four children."

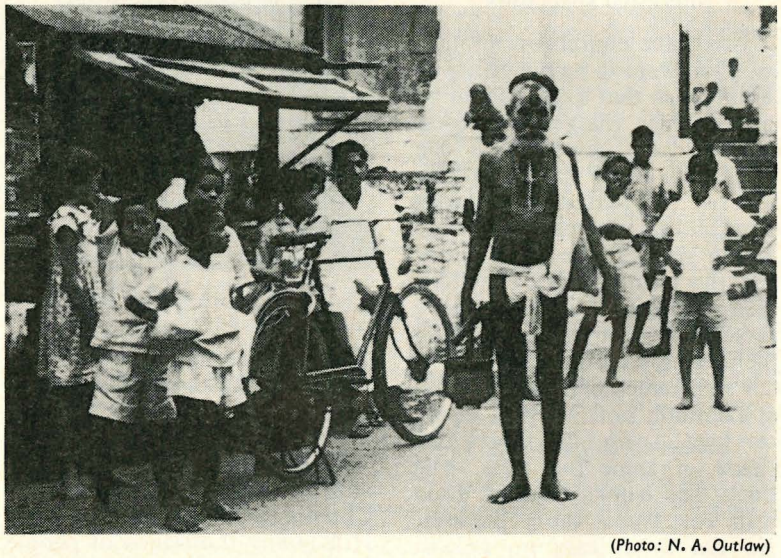
"So have I. Move on."

"Agnya, Maharaj! (king). Please help me."

"You look a healthy fellow. Work in my garden for the rest of the day and I will pay you your wages. Look, here is a spade. Go and dig up those weeds."

"All right, sahib, I will go and work."

And five minutes later he disappears, taking the spade with him!"



(Photo: N. A. Outlaw)

A Hindu Holy Man at Sambalpur, Orissa

A leper pleads

"Agnya. Agnya!"

"What do you want? You are a leper. You must go to the leper camp provided by the government."

"Agnya. We get no food there. You are a Christian and you must help me. My family have thrown me out of the home. They do not give me any money. I cannot work."

"I know. I know. We give you gifts at Christmas time and the Christian Endeavour children gave you food and gifts in October. I gave you my old coat."

"Agnya. I am hungry. Give me something."

"If I give you something, you will tell others and in a few minutes there will be a hundred lepers on the doorstep."

"Agnya. I will tell no one."

"Here is fourpence. Get going."

Before the day is out twenty others have come for *their* fourpence . . . "Begone, I say."

What can one missionary do?

There are hundreds of lepers in the towns and villages of India, begging and crying, living and dying. Can one missionary feed them all? Can poor underfed Christians share their "mite" with these needy beggars? Of course not. If I sold all my goods and gave all my salary, they would not all be fed. Beggars are a national problem. Lepers are a national responsibility. A missionary must keep a level head as well as a soft heart. "Shut the gate, and let us hope there will be no more tonight."

Four hours later it is bedtime—and prayer time. "Just a word from the scriptures. What is it tonight?" Luke 16: 19-31.

"There was a certain rich man (and to a beggar even the missionary's allowances seem like a fortune) . . . fared sumptuously (goat's meat—ugh!) . . . every day (only three days in the week) . . . and there was a certain beggar . . . which was laid at his gate (my gate!) . . .

"O God. What shall I do?"

The Financial Needs of British Baptists

For the third year in succession the Officers of the Baptist Union of Great Britain and Ireland, the Baptist Unions of Wales and Scotland and the Baptist Missionary Society have considered together their budgets for the ensuing twelve months and present to the denomination the following joint statement:

The total expenditure authorized by the four bodies amounts to nearly £700,000, compared with £672,000 for 1964 and £667,000 for 1963. Towards their separate budgets each of the bodies has certain sources of income, such as legacies, interest from trust funds, grants from affiliated or subsidiary agencies, in addition to the contributions from the churches.

It appears that the *minimum* amount that will be required from the churches in respect of the recently adopted budgets is divided as follows (the figures for 1964 are shown in brackets):

	BAPTIST UNIONS		B.M.S.	
England and English Associations in Wales	**£118,000**	**(£110,000)**	**£306,930**	**(£297,022)**
Wales (Welsh Associations only)	**£12,600**	**(£12,600)**	**£34,640**	**(£33,523)**
Scotland	**£15,000**	**(£15,000)**	**£30,915**	**(£29,918)**
	£145,600	**(£137,600)**	**£372,485**	**(£360,463)**

The following points should also be noted:

1. The increase in the amount asked for by the Baptist Union of Great Britain and Ireland is in order to increase the Standard (minimum) Stipend for married ministers to £550 per annum, plus a house. The Council has agreed to the preparation of a plan for the ensuing three years which envisages further increases in this stipend.

2. The Baptist Union of Wales. A centenary (1967) appeal for £100,000 is to be launched. Pastorates are to be linked and a minimum stipend of £750 aimed at. As a part consequence the budget is increased for 1965.

3. The Baptist Union of Scotland. The appeal is being held at £15,000.

4. The B.M.S. is seeking in 1964/65 to raise from the churches not only the £360,463 asked for a year ago, but also the deficit of £19,516 on the 1963/64 accounts. In addition a separate appeal has been made for £100,000 for Medical Work, to be raised 1964/66.

5. The statistics for church membership in the current reports are Baptist Union of Great Britain and Ireland 232,664; Baptist Union of Wales 87,660; Baptist Union of Scotland 18,876. The basic responsibilities for the main budgets for home and overseas would therefore be met by average contributions of £1 10s. 6d. per member. It is clear, however, that certain churches and individuals should, and can, give far more than these averages in order to make up for those who cannot reach these figures.

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Issued by the
Baptist Union of Great Britain and Ireland
Baptist Union of Wales
Baptist Union of Scotland
Baptist Missionary Society

FINANCIAL YEAR ENDS 31 MARCH

PLEASE SEND YOUR GIFT NOW

Open Air Service Arouses Some Hostility

A few months ago missionaries at Narayanganj held an experimental open air service in the garden of the mission station. The main gates were opened and many passers-by went in to see what was happening.

There was some hostility when one or two people demanded that the Muslims should not stay to listen to such heresy, but on the whole the meeting was successful and the speakers held the attention of their audience. Tracts were distributed and a number of Gospels were sold.

Unfortunately the rainy season and floods came soon after and since then there has not been an opportunity to hold another such service. The chief problem with this kind of work is the lack of suitable tracts. The best ones are produced by the Scripture Gift Mission and are composed entirely of passages from the Bible, but these are not ideal for people with little knowledge of the Scriptures.

Thysville Dispensary Favourably Impresses Government Inspector

A series of articles appeared in a local newspaper in Lower Congo recently expressing concern at the number of private dispensaries which were being opened. From many of these dispensaries medicines are given out by untrained people who often do more harm than good.

The B.M.S. dispensary at Thysville was recently visited by the area Medical Inspector. He seemed most favourably impressed by the standards of treatment and wrote several comments in the dispensary register. A day or two after the visit a large box of medicines arrived as a result of which the dispensary is now fairly well stocked. Medical supplies of any kind, even aspirins and bandages, are very hard to come by in Congo at the present time.

A FREE CHURCH IN INDIA'S CAPITAL CITY

By GEOFFREY H. GROSE

"Is that the place where all people can worship God?"

This question came from a young boy to his mother as they passed Free Church. He was nearer the truth than he probably knew, and his question gave me the opportunity, when I later met his mother, a Roman Catholic, to describe the traditions which lie behind the term "Free Church".

Free Church is a name not at all readily understood by those unfamiliar with Christian history in the Protestant West. Some understand it to mean a church where money plays no part—no collections! Some inquiries make it obvious that others understand that "Free" refers to the morality of the Church. But one only has to attend worship in the church to get a wonderful insight into and experience of Christian fellowship.

A representative congregation

People come to Delhi from all over India and the usual congregation has representatives from every corner of the country. The Trustee Societies of the Church are Methodist and Baptist, but although members of both these communions are found in the church, there are also many others, Presbyterians, Lutherans, Congregationalists, members of the Church of South India and those of the tradition of the Church of St. Thomas. Many Anglicans feel at home among us. It is a great worshipping community held together by one common factor—the desire to worship God through Jesus Christ.

One of the joys in the work there comes from noting the ease with which non-Christian friends can come in at service time and feel themselves able to appreciate to some extent what must be for them an unfamiliar way of worship.

English services every Sunday

English is widely spoken in New Delhi, and two of the three general services held every Sunday in Free Church are conducted in English. The morning service is the popular one and to assist those whose mother tongue is not English our duplicated Order of Service (not precisely the same every Sunday) contains a brief outline of the sermon, scripture references, and sometimes a short prayer which all say together.

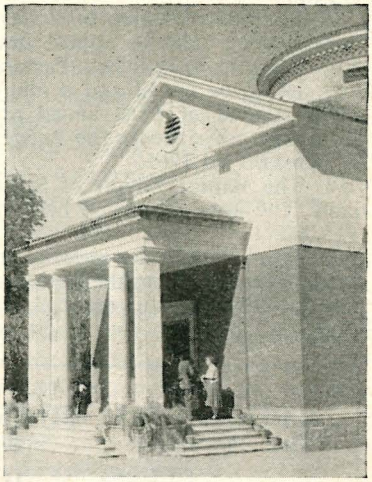
I think it came as a revelation to many that the Sunday morning sermon was actually prepared in time for the cutting of a stencil on Saturday morning! It also ensures that even when the exposition from the pulpit becomes somewhat vague, at least the congregation can see the point for which I am making, even if, verbally, I don't quite get there!

There are always a few non-Indians worshipping with us. The foreigner is no unusual sight in New Delhi. Nevertheless, it seems to me always a special privilege that I am accepted as minister in a predominantly Indian church and experience the colleagueship and considerate interest of all who worship and work in the church.

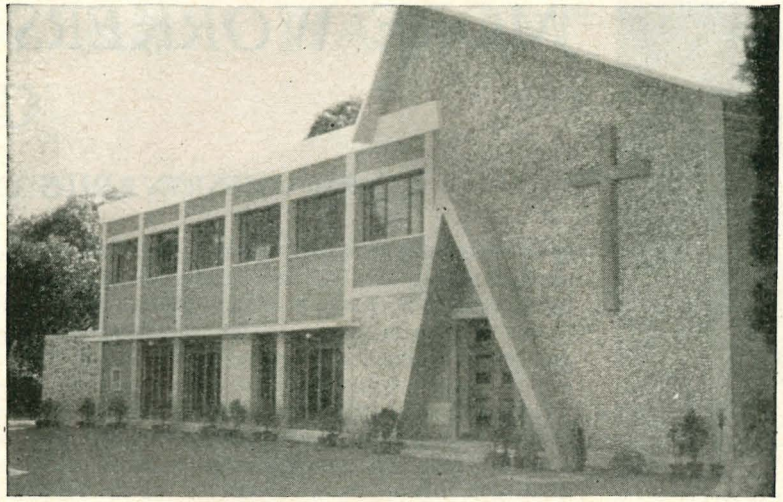
Fellow Methodist ministers share in the work in New Delhi and although even between Methodists and Baptists there is a difference in the conduct of services, there is also a very fine sense of fellowship and real co-operation. Both forms of Order for Communion are used in Free Church. Sometimes the congregation receive in the Baptist fashion, sometimes communicants come forward to kneel at a Communion Rail and accept the bread and wine. It is obvious that some are more partial to one style than to the other, but it is also obvious that both Orders each make a contribution to all concerned.

The problem of baptizing

"I wonder how he gets on when it comes to Baptism?" I can almost hear someone asking that! Differences run deeper over this sacrament—and I am not merely referring to the six-foot drop between the top of the font and the bottom of the



The entrance to the Free Church, New Delhi



The church hall of the Free Church, New Delhi

baptistry! The New Testament teaching seems quite clear that baptism should be of believers, and I find no authority sufficient to cause any modification of that. So when I have the joy of ministering in an act of baptism it is always to people who take part in the rite along with sincere profession of personal faith. As Pastor, however, I often meet those whose church discipline has Infant Baptism as one of its accepted practices. To these the "Baptist" position is often a novel one, and one about which they have no conviction that it is right. For the children of these friends my Methodist brethren are called in to use modes which they accept.

A powerful testimony

After a service one Sunday morning, as I said goodbye to some of the congregation, a visitor introduced himself. He was an officer of an American Lutheran Missionary Society. His testimony was this: "I never realized that your Baptist order could be so moving. I had tears in my eyes as I watched the ceremony." Is it not so, that even we who are familiar with this method are moved by this rite in which the death and resurrection of our Saviour is set forth? I am convinced that by the Word, by Worship and by the Witness of believers, the Holy Spirit conveys the Gospel to those who watch. In Free Church, some of those who watch are not Christians, and I know God conveys His message to these friends.

In the capital of India, close to the centre of administration, it is in a strategic position. May it long continue to be a place where the Gospel is proclaimed in word and deed.

Congolese Government Secondary Schools

Some of the Congolese government secondary schools today must seem like miniature United Nations Assemblies. At one school, where a B.M.S. missionary has been teaching temporarily, English is taught by a Belgian, a Mexican and an Egyptian; French is taught by a Greek, Maths by a Spaniard, Physics by an Egyptian and Ethics by a Haitian.

Few people are willing to risk going to Congo at the moment, but those who take the risk and go to work for UNESCO, as these teachers do, are well rewarded for it. One of the Egyptians is receiving eight times the salary he would receive as a teacher in his own country. He expressed surprise that missionary teachers are not receiving more than their counterparts in England.

Twelve Calls

On leaving college every Baptist theological student in the Paraná State of Brazil receives, on an average, invitations from twelve churches who want him to be their minister.

He can, of course, only accept one call. But that fact indicates the desperate shortage of trained ministers in Paraná.

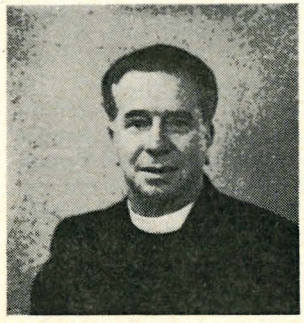
The Central Secretariat, New Delhi

MORE WORKERS FO
FIE

NEW MISSIONARIES IN TH

ON this page appear photographs of those who in recent months have gone overseas in the service of the Society. They include a senior minister who is giving his last years of pastoral service to enable missionaries in Trinidad to have a much needed furlough, and a young doctor for North India. There are five schoolteachers and five nurses among them. Two of the men are technicians, one to help in general maintenance work at Kimpese, the other to serve on the staff of the Ingraham Institute, Ghaziabad, North India, in the training of technicians. Of the sixteen, eight are in India, two in Pakistan, two in the West Indies and four in the Congo.

Mr. and Mrs. S. J. Bull, now at Bhiwani, prior to service at the Ingraham Institute, Ghaziabad.



Rev. A. Stuart Thomson, now in Trinidad.

Miss Joan T. Smith, S.R.N., S.C.M., now in India, designated for work in the Mizo Hills, Assam.

Miss Anne J. Bound, now at G. Udayagiri, Orissa.

Mrs. A. S. Thomson

Dr. and Mrs. A. M. Smith with their son. They are now at the Mission Hospital at Nazareth preparatory to beginning work in North India

OR GOD'S HARVEST ELD

HE SERVICE OF THE B.M.S.

They have all gone to situations where swift changes are taking place. The two who are in the Middle River Region of Congo are in a situation of particular uncertainty and possible peril.

Apart from Mr. and Mrs. Thomson they are all now engaged in language study. At the same time they will be learning to adjust themselves to a different climate and to a new environment.

We who have sent them out have grave responsibilities towards them. We must see that they have the equipment and help which they need.

As you support them generously with your gifts will you also remember them constantly in your prayers?

Mr. and Mrs. Edward Fuller, now at Kimpese, Congo Republic

Miss Gloria Guest, B.A., now at Barisal, East Pakistan

Miss Hilda M. Beavan, S.R.N., S.C.M., now at Bhiwani, North India.

Miss Averil Couper, S.R.N., S.C.M., now at Ntondo, Congo Republic.

Miss O. M. Bridgman, S.R.N., S.C.M., now at Barisal, East Pakistan.

Miss Barbara M. Diaper, B.A., now at Bolobo, Congo Republic.

Miss Valerie G. Bishop, B.Sc., now at Bhiwani, North India.

THIS MAY HURT A LITTLE

By RHODA COULDRIDGE

FAMILIAR words to all of us, but comforting to hear if, during a journey of over a hundred miles a nagging tooth has been hurting more than a little.

What sort of picture comes to your mind when you think of the dentist's waiting room? Certainly not the image of the Dental Department at Kimpese where a corner of the Orthopædic Block has been loaned to the dentist. There is a choice of entry—through the physiotherapy room where patients are exercising wasted muscles on an old bicycle, or struggling to walk again between supporting bars; or one can go through the front entrance. A right turn leads into a dreary room, with a few benches, where suffering patients can sit in bleak silence, or they can contemplate a few empty packing-cases and a blank wall, partly obliterated; and some pieces of wood and cartons.

From the waiting room there is access to the surgery and to the dental workshop. The latter is a small narrow room where dentures in the process of being made greet one with a detached smile, as they repose on the table in various forms of completion.

Generally the most outstanding feature of a dental surgery is the array of glittering instruments, the enormous lamp and the chair waiting to trap the frightened victim.

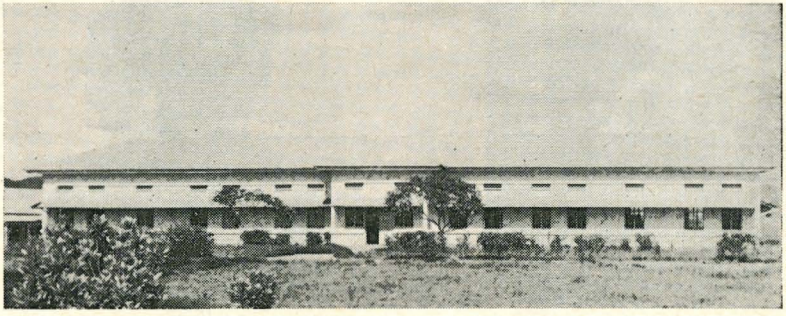
Entering the surgery at Kimpese, the menacing drill and the two dental chairs went unnoticed at first, as I stood enthralled, gazing at the view through the window. A greyish blue sky, typical of the dry season, no clouds, but wisps of black smoke spiralling upwards from the charred hills. The hills, part of the Bangu Range, stretching unevenly across the horizon, were black from recent bush fires. On the nearer slopes I could see the cluster of houses denoting small villages—brown thatches with here and there a corrugated iron roof gleaming like some giant's eye winking on the hillside. From a barrage in these hills comes the water supply. This unfortunately is contaminated, so an important piece of the surgery equipment is a water filter.

Since 1959 Mr. David Pearce, L.D.S., R.C.S. (Eng.) has been working in these surroundings. He has trained an assistant (a Congolese "Aide-infirmier") who ably copes with fillings, scaling, polishing and extractions.

Mr. Pearce proudly showed me over the new buildings, where there will be a more attractive waiting room, two surgeries, a roomy dental workshop, a small store, and a dark room for developing X-ray plates (presuming that some day an X-ray plant will be provided). These new premises will probably be in use by March.

It is customary to think of Africans with perfect and shiny white teeth. From an early age children are given a small twig of fibrous consistency with which they carefully clean out the crevices between their teeth. This does not mean that there are no dental caries. Lack of vitamins, calcium, and deficiency diseases all take their toll.

To our mind pointed teeth are not attractive, but opinions differ, and the people of one tribe suffer agonies having their two top teeth filed in search of beauty. Later, they are in pain from the exposed nerve, when the tooth enamel is damaged, or when an abscess forms.



The Orthopædic Pavilion at the Medical College at Kimpese

One of the first patients to be fitted with dentures was an evangelist at Thysville. He is living in a small village now, but is still able to delight the sightseers of that area by exhibiting his artificial teeth to the incredulous.

We were privileged to see a very special case when we were at Kimpese. The lady, without

any outward tremors seated herself calmly in the dental chair, and removed a peculiarly shaped denture which needed repair. Mr. Pearce explained that she was one of his first patients. A large tumour had been removed from her lower jaw. She had a scar which started below the ear and continued beneath the chin to the other side of her face. A piece of rib had been used to replace the necrosed jawbone, and the specially shaped denture restored to the woman her normal features. Minus her teeth, she was very voluble in her praise of doctor and dentist.

The next case was a young man complaining of toothache. From the depths of his thick woolly hair he produced a small handbag mirror and with its aid proceeded to point out the troublesome tooth.

Educating Africans to come for a regular check-up, or to have a filling instead of an extraction, takes time and patience.

Mr. Pearce is not only dentist, mechanic and receptionist, but he finds time also to teach Dental Science to the nurses at the Kimpese Training School. He has also been called upon to teach Maths, English and Religion to the students. He takes his turn at ward services, is on the Sunday preaching list, and in addition teaches in Sunday school.

The Congo dental service is appreciated not only by Africans, but by missionaries in distress, and letters asking for appointments come from many distant parts of the Congo. Postal communications are often difficult, and it has sometimes been necessary to make arrangements by short-wave radio transmitter.

So, as in England, although we dread the dentist's chair, yet it is with a sense of relief that we hear him say, "This may hurt a little".

★ ★ ★

PIERRE LIFENYA

SERVANT OF CHRIST AT YAKUSU

A BRIEF TRIBUTE

Our joy at hearing that our missionaries at Yakusu were safe was mingled with sorrow when we learned that the administrative director of the hospital, a fine Congolese Christian, had been killed.

By EDWARD H. WYATT

Pierre Lifenya came from a region of the Yakusu district which even today is regarded as primitive. One of the first promising men of the Topoke tribe, he went to school at Yalikina under Rev. A. G. Mill, and entered the Training School at Yakusu, later qualifying as "infirmier".

Joining the government medical service, he worked in the Ituri and at Bengamisa, then returned to Yakusu where he was given charge of the hospital laboratory. He knew his Lord and had unusual spiritual understanding. His home was open to all strangers.

A patient at Kimpese proud of her new dentures

M. Pierre Lifenya

In 1961 he was appointed administrative director of Yakusu Hospital, working with tact, devotion, and honesty. Outside the hospital his counsel was eagerly sought on many matters, and in 1962 he was given the title "evangelist" normally reserved for full-time church workers. Twice he represented the Upper River church at meetings of the B.M.S. central council. Despite his lack of formal secondary education he mastered French and taught it in the Training School.

Imprisoned in 1960 on a political charge, life was frequently threatened afterwards. During the recent rebel occupation, he, his eldest son, who had returned disenchanted from Moscow, and his cousin, hospital clerk, had to flee.

Lifenya had been threatened on a number of occasions and had no doubt heard that he was listed for execution. He left Yakusu when he heard of the fall of Stanleyville but was followed to his own village and killed there, his family being forced to witness the killing.

He leaves a widow, three sons and three daughters. One of the sons is studying in Liberia.

To such capable and devoted leaders the churches in the Congo owe much. How tragic it is that the present struggles for power result in the death of so many of the very people of which the new state stands in need.

SUMMER HOLIDAYS IN TRINIDAD

By ELIZABETH PAYNE

Among the first children of missionaries to benefit from the new scheme which enables them to visit their parents in the field once during their school-days were Elizabeth and Heather Payne. In this article Elizabeth describes her experiences.

"HOW would you like to spend a summer holiday in Trinidad?"

One evening before Christmas 1963 we were asked that question out of the blue.

After twenty years' service in India with the B.M.S. my father (Rev. S. E. E. Payne) felt called to return to the country where he had been brought up, to continue the work of his father among the Baptist churches of Trinidad. Heather, my younger sister, joined me in boarding at Walthamstow Hall, Sevenoaks, and the rest of the family sailed for a term of four years' service in Trinidad.

Every summer we watched as many of our school friends flew out to their parents. The firms for which their fathers worked often paid their fares.

Our family was due back in England last summer, but the newly founded secondary school (of which my father is headmaster) was only just beginning to establish itself. At that time there was no one else to take over the role of principal so, under the Society's new plan, whereby missionaries' children can visit their parents once in a school career, it was decided that we should be allowed to go out to Trinidad last summer, since our parents' furlough had been deferred until this year.

Three reasons why I was glad to go

There were three reasons why I wanted to go to Trinidad. Firstly, I would once more be with my parents. I do not suppose that anyone who has not experienced it realizes what it is like to know one's aunts, uncles, cousins and guardians better than one's own family. My parents had only been in England for a year since I was eight. Since I only saw them in school holidays, that meant that I had lived with my parents for only twenty-four weeks in ten years.

The second reason was that I wanted to see Trinidad—the island, the people and the way they live and the work which my parents and the other B.M.S. staff are doing there.

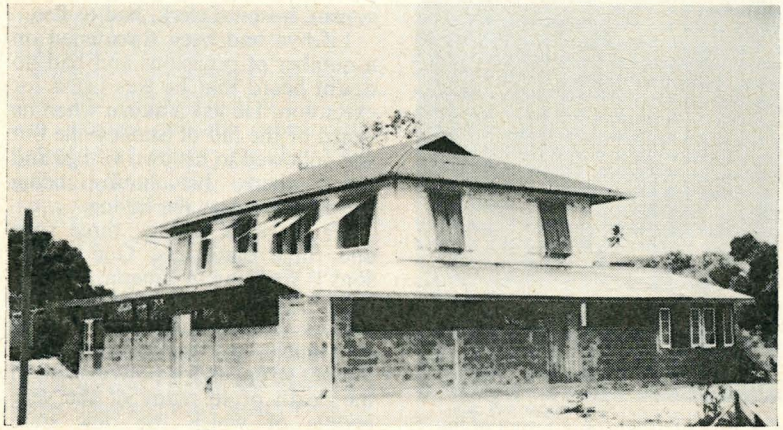
My last reason was perhaps more selfish. I wanted to go to Trinidad because it is a marvellous place in which to spend a holiday.

Our flight out was thrilling. We became more and more excited as we touched down at Antigua, Tobago and Barbados.

Our elder brother was rather embarrassed on meeting his sisters, but on the way home he was eager to point out everything we passed. Our youngest brother we did not see until the following morning. He had only been a few months old when we had seen him last. We found that he very much enjoyed having two sisters to try and keep him out of mischief.

Trinidad is probably the most cosmopolitan of all the West Indian islands, made up of people of Negro, Indian, Chinese and European extraction. The European settlers have come not only from England but also from France, Spain and Germany.

The island's motto is "Together we aspire, together we achieve".



The Cowan Hamilton School in Trinidad (*Photo: A. R. Weir*

Rich in natural resources

Trinidad is fortunate in that her economy is not based on any one product which would cause economic crises as the world market altered. The soil nearly everywhere is fertile, with the crops differing according to the geographical features and rainfall. Cocoa, coffee, citrus fruits, bananas, sugar and other tropical fruits are grown on the plantations, while rice, fruit and vegetables are grown in market gardens.

Trinidad also has large oil

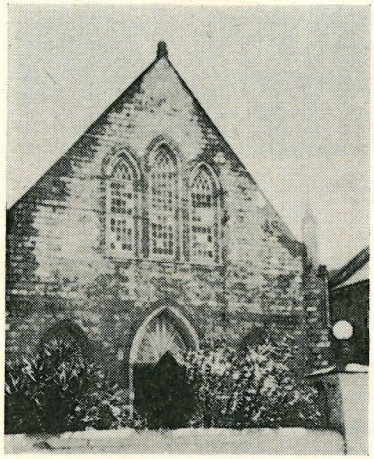
reserves in the south of the island, as well as the pitch lake whose depth no one can really determine. Among several oil refineries there is one which is the largest in the Commonwealth. Trinidad is therefore able to export oil, chemical products, rum and food products. She imports a great deal, however, especially from the United States. There are large super-markets with a wide variety of English-style canned and frozen foods on sale and plenty of consumer goods on the market.

In the towns people are nearly always well dressed and have plenty to eat, but it is their houses that often do not come up to English standards.

Greater poverty in the countryside

In the country districts, however, there is greater poverty, a family often being dependent upon the produce of a small plot of land, which they sell in a local market. In fact, the B.M.S. is mainly working among the poorer village folk in the south of the island. The largest Baptist Church is in the main town—Port of Spain—but there are many small churches in the south of the island, from Princes Town down the Moruga Road to Basseterre. Here the missionaries are having to contend with much superstition and with the return to African tribal practices. These churches are very much in need of properly trained ministers and church workers. At the moment the shortage is very acute, with one missionary taking as many as three services in different churches in one morning.

If Trinidad is to increase in prosperity and proper government is to continue, secondary education must become more easily available for all. Those children who are not offered a place in a state controlled or subsidized school must manage as best they can by trying to obtain a place in a private school. Most of these are controlled by religious bodies and the Baptist Church of Trinidad felt that it should share in this work and so try to provide a secondary school in the area where most of the Baptist churches are situated. After much consideration and prayer the Cowan-Hamilton School was opened. There is no doubt of the important role which it fulfils, but readers of this magazine would be appalled at the conditions under which this school has to be conducted.



(Photo: A. R. Weir)

The St. John's Church, Port of Spain

A shortage of good teachers

The school building consists of two large rooms (one downstairs and one up) which are divided into six classrooms by wooden partitions. These are not sound-proof, so you can imagine the difficulties which result.

It is also very difficult to obtain the services of qualified teachers. The missionaries help out when they can, and Mr. Webb, a retired headmaster, has given a great deal of help. But otherwise the teachers are very young and only have "A" levels as their qualifications. This means that they often find discipline a problem. It is eventually hoped to obtain government recognition so that there may be financial support from that source for the school and thus the buildings can be improved.

At the moment many families find it hard to find the fees. In addition, all school books and uniforms have to be bought by the pupils.

However, it was good to see this aspect of B.M.S. work. Also, it was good to enjoy a holiday in Trinidad.

We spent a fortnight on a 14-mile-long palm-fringed beach where there was exhilarating bathing. We also spent a few days in a valley in the northern mountains in a Victorian house on a cocoa plantation.

In spite of a rather frightening experience on the return trip, when we were told to be prepared for a crash landing because an under-carriage would not function (which turned out to be only a fault in the electrical system), we greatly enjoyed our visit to Trinidad and were grateful to the Society for allowing us to spend our summer holiday with our parents.

The Bible a Valued Possession

A Congolese woman who had only recently learned to read saved up to buy a Bible. She was so delighted with her purchase that she pored over it until it was too dark to see any more. Then, deciding that the passage she had been reading was worth retaining, she set to work with the aid of a home-made lamp (a bit of rag soaked in paraffin and pushed into an empty milk can) and memorized almost a whole chapter.

As a result a page of her new Bible was completely blackened by smoke from the lamp, but the woman was radiant, her heart alight with the Word of God which she recited next day at the market to help other women.

From the HOME SECRETARY'S DESK

February 1965

Baptist Mission House,
93 Gloucester Place,
London, W.1.

AT the beginning of this month missionaries who are home on furlough meet with members of the Mission House staff for the Annual Conference and Retreat. It is held at High Leigh, Hoddesdon.

Here missionaries from different areas have an opportunity to meet and compare notes and share experiences. Here members of the headquarters' staff, constantly engaged in deputation work, can bring their knowledge up-to-date. The conference will be chaired by Dr. A. H. Kirkby, the Chairman of the Society.

But missionaries on furlough and indeed members of the Mission House staff are in constant need of spiritual refreshment. So part of the time will be given to worship, prayer and Bible study. The retreat will be led by Rev. Kenneth C. Dykes, joint principal of the Northern Baptist College.

One theme always discussed is deputation itself. Suggestions and criticisms from the churches are passed on, and missionaries themselves have their say about arrangements made for them and the churches. How much more effective deputation could be if more thought and care were given to the preparations for it.

Missionaries are glad to visit churches, meet friends who are giving them unfailing support in prayer and finance, and tell what God is accomplishing through them in other lands. But they like effective use to be made of their limited time. If more joint meetings are planned and there are fewer small gatherings then energy and time can be conserved.

A visit can make a much stronger impression if an attitude of expectancy can be created beforehand. This can be done by maps, pictures and charts and by talks about the missionary concerned and the country from which he comes. The framework can be given, so to speak, into which the missionary can put his own special contribution.

And missionaries are human beings with quite ordinary needs. When they have travelled far they like an opportunity for a wash and a rest and they welcome a suitable meal. At most places they are treated with great generosity and thoughtfulness, but just occasionally . . .

A. S. Clement

Why He Married The Laziest Of Them All. From the B.M.S. Archives

In the early days of the Congo mission, polygamy was a very serious issue. The missionaries did not feel that it was compatible with Christian principles for a man to have more than one wife, but on the other hand, if they told him to turn all but one of his wives away, it might cause the women great hardship.

One convert found his own solution. He renounced his young and attractive wives, and went through a Christian marriage ceremony with his one elderly and lazy wife.

When asked how he had reached a decision on so difficult a matter, he replied that his other wives were good workers, and would easily find husbands, but nobody else would have had the one he married.

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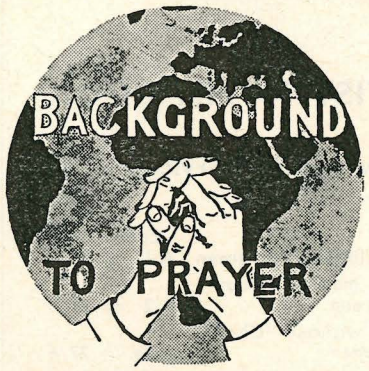

(Based on the Prayer Calendar)

During February, the month that holds Baptist World Alliance Sunday, prayer is asked for the 24 million Baptists throughout the world, and for those who are responsible for leading them, through the Baptist World Alliance and other organizations. Prayer is needed particularly for those Baptists who are facing great obstacles or persecution, and at this troubled time we specially remember Baptists in the Congo.

Prayer is asked for the World Council of Churches, Division of World Mission and Evangelism and Inter-Church Aid and Refugee Service. Inter-Church Aid and organizations that work among refugees, such as Oxfam and War on Want, have given much aid to the B.M.S. In connection with the Society's efforts among refugees, we think particularly of the work being done in the Congo among Angolan refugees.

The National Christian Councils of China, Malaya, India, Pakistan and Ceylon, the Congo Protestant Council and the Evangelical Alliance of Angola are organizations through which churches and missions working in those lands consult and seek a common policy. We are asked to pray for them and for all Co-operative Missionary Agencies and for Baptist Missionary Societies throughout the world. We remember, too, our own Society's Candidate Board and also candidates who are now studying to prepare themselves for missionary service.

ACKNOWLEDGEMENTS

(To 3 December, 1964)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Work: Anon. (Gift Week £2) £4; Anon. (Gift Week) 10s.; Anon. (Gift Week) £5; Anon., £1; Anon., £5; Anon. (Gift Week) 10s.; Anon. (Gift Week) £5; Mr. G. H. Sumption, £5; Anon., £1; Anon. (Gift Week) £1; Anon., 5s.; Anon., £4; Anon. (Gift Week) 10s.; Anon. (Gift Week) 10s.; Anon. (Angola Refugees) 10s.; Anon. (Home Propaganda) £20; Anon. (Gift Week) £3; "R.P." (for Hungry in Congo) £5; Anon., £2 10s.; Anon., 10s.—; Anon. (Gift Week), £5; Anon. (Gift Week), £1; E.M.G., £5; Anon., £5; Anon. (Gift Week), 10s.; Anon., £5; Anon., £1 10s.; Anon. (Gift Week), £10; Reader of the *Missionary Herald* (Angolan Refugees), £5; M.P. (for hungry people), £1; Anon., £20; Anon. (Gift Week), 5s.; Anon. (Angolan Refugees), £2; Anon. (Gift Week), 2s. 6d.; Anon. (Gift Week), £1; Anon. (Refugees), 10s.

Medical Work: Anon., £5; Anon. (work in Congo), £50; In loving memory of Margaret—died 7 December, 1947, M.M.F., £2; Anon., £1.

Special Medical Appeal: Anon., 2s. 6d.; Anon., £4; Anon., £1; Anon., £1; Mr. A. A. Cawly, £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
October				
30	Miss Lilian Osborne (Medical Work)	50	0	0
November				
2	Mrs. Elizabeth Ann Williams	25	0	0
3	Mr. Arthur Sidney Poulter	250	0	0
9	Miss S. J. Jones	2,400	0	0
10	Miss Ellen Mary Davies	100	0	0
10	Mr. J. O. Butterfield	30	10	6
11	Mr. O. N. Roper	100	0	0
11	Miss M. K. Turner	10	0	0
16	Mrs. M. A. Goddard	10	0	0
20	Miss I. H. Buckland	10	0	0
20	Mrs. Arthur	33	6	3
20	Miss G. F. Watts	100	0	0
23	Miss Rachel Williams	7	11	7
23	Miss A. Hearn	11	3	9
24	Miss B. H. Forman	198	0	8
25	Mrs. Gertrude Battley	4,500	0	0
25	Mr. G. C. M. Hale	50	0	0
30	Mr. G. H. Haley	250	0	0
December				
3	Miss E. Cropp	269	9	4
4	Miss E. F. Harvey	100	0	0
7	Miss W. L. Stevenson	2,750	0	0
11	Mrs. M. Nicholson Kinnaird	454	17	8
11	Miss T. S. A. Tunn	10	0	0

MISSIONARY RECORD

Departures

18 November. Mr. and Mrs. S. G. Anslow and infant son, and Rev. D. A. and Mrs. Rumbol and family, for Upoto, Congo Republic.

24 November. Miss M. C. Moon, for Colombo, Ceylon.

4 December. Dr. and Mrs. A. M. Smith and infant son for one year's service at Nazareth *en route* to India.

Arrivals

28 November. Rev. E. G. T. Madge, from Secretarial visit to Asia.

1 December. Mrs. R. C. Cowling, from Calcutta, India.

3 December. Rev. E. Sutton Smith, from Colombo, Ceylon.

21 December. Miss E. M. Hallett from Patna, and Miss M. E. Howard from Ludhiana, India.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Forthcoming Books

ENCOUNTER IN LONDON
W. Charles Johnson

A popular history of the London Baptist Association, written by one who for ten years has been secretary of the Association, and published jointly with the Association in connection with its Centenary Celebrations.
February 1965 7/6

THEY LOOKED AT THE CROSS
E. L. Wenger

A devotional book for Lent.
March 1965 5/–

New Books

THE REFORMATION OF OUR WORSHIP
Stephen F. Winward

All who have heard Mr. Winward at conferences and all who have been privileged to worship under his leadership at Retreats and Summer Schools will now be glad to be able to read and ponder the many insights they have gained from him in the matter of worship. These lectures are the fruit of experiments made in a long pastorate with a sympathetic congregation who were prepared to be led.
21/–

THE GREEKS AND THE GOSPEL
J. B. Skemp

Professor Skemp, who knows both his Classics and his Theology, here challenges the attitude of those who are so concerned to give due weight to the Palestinian Jewish background of the early church that they return a negative attitude to everything Greek. 25/–

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

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MISSIONARY HERALD

MARCH 1965 PRICE SIXPENCE

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SIERRA LEONE

HONG KONG

NEPAL

John Smith, agricultural missionary at Diptipur, Orissa, with his family and helpers showing some of the goats that are proving so valuable for their supply of milk (see article on page 46)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE MISSION IS ONE

EACH year the Conference of British Missionary Societies agrees on a theme which may be used by the member societies in their educational programmes at home. This year and next the theme is "The Mission is One".

The idea expressed in the theme is not new. Indeed, as sometimes used it has become a platitude. If it is to have meaning and relevance it must be set into its proper context. As used by the Conference it is a quotation from a sentence of a report made to the New Delhi Assembly of the World Council of Churches: "The Christian Mission is one throughout the world, for there is but one gospel of salvation for all men, one Saviour and Lord, who is the light of the world."

When the Commission on World Mission and Evangelism met at Mexico City at the end of 1963, the main subject guiding its deliberations was "Mission in Six Continents", a subject which in itself was a protest against the distinction sometimes drawn between "Foreign Missions" and "Home Missions".

Within a given country, say in Britain, such a distinction may be a useful one and may save a good deal of confusion. There are radical differences between the situation at home and those in other lands, even as there are broad similarities. The responsibilities of Christians within Britain towards the work at home are not exactly the same as those towards work overseas. The approach to these responsibilities has to be different and the methods and organizations used to discharge them are also different.

But when Christians of all countries come together and the Mission of the Church is viewed in a universal perspective, then obviously the distinction loses much of its meaning. In all countries the churches face the same essential task of witness. Moreover, it is seen that behind all the efforts of the different denominations, started separately and continuing separately, there is a unity of purpose and effort.

Facing up to reality

Concentration on the essential unity of the mission of the Church must not, however, allow us to become blind to the challenging realities of the present world situation. There are sharp contrasts. There is a contrast between the general religious, moral and cultural environment in a land long influenced by Christian thought and practice and that in a land dominated by a religion other than Christianity. It is most misleading to class together the so-called "pagan" non-churchgoer in Britain with the Hindu or Muslim or even with those, say, in India or Pakistan who have abandoned religion and become secularized. There is a sharp and striking contrast between the wealth of the churches of North America and Western Europe both in terms of finance and personnel and the poverty of the churches in Asia, Africa and South America. Any realistic assessment of the implications of regarding the Mission of the Church as one must surely make the churches in Britain aware that they are still far from sharing fairly their resources with Christians overseas and still far from giving a right proportion of their wealth to the task of proclaiming the gospel to the nations of the world.

March and money

This month Baptists in England will be reminded of this theme. A call to prayer has been issued for the first week of the month asking the churches to remember the needs of the Baptist Union of Great Britain and Ireland and of the Baptist Missionary Society. On the second Sunday of the month there will be the simultaneous collections for the Home Work Fund and on the last day of the month the financial year of the B.M.S. comes to its close.

The Home Work Fund undoubtedly deserves to receive even more generous support. Quite apart from the need worthily to provide for our ministers in aided churches and to establish standards in ministerial stipends which will affect all churches, there are so many tasks needing to be done by our churches corporately through the Union which can only be done if larger financial resources are available to the Union. The B.M.S. is wholeheartedly behind the Home Work Fund Appeal.

Some striking contrasts

But the question still remains whether our churches considered together are yet giving the due proportion to the support of the B.M.S. What are we to think about the contrast between the 2,090 ministers in home churches and the 66 ministerial missionaries sent overseas by the Society? What are we to think of the contrast between the £332,686 contributed by the churches to the B.M.S. and the several millions which have been spent in total on work at home. Like the Union the Society is living in a world of rapidly rising costs. Overseas the opportunities and challenges are so many. Surely the Society is really asking for too **little** when it seeks to reach its total budget figure of £443,590 and, to clear its last year's deficit and meet the present commitments, asks for an increase of at least £40,000.

A. S. CLEMENT

MEN ON THE MOVE

By G. H. GROSE

FORTY years ago New Delhi was in the process of being built. The Central Government was to be moved to this new city. Outside the southern wall of the existing Delhi, and allowing for the preservation of many old buildings already in the area, the new city was planned with wide tree-lined roads spreading out from a beautiful central vista. In this area some temples and mosques already stood. Other sites were set aside for further religious buildings, including churches. The Anglican Church was built on one site and a Roman Catholic Church on another. A third site saw a building designed for people from the Free Churches. Thus the Free Church, Parliament Street, came into being.

Many Christian people coming to work in New Delhi from all over India have worshipped here. Some of them come on tours of Government duty and stay for three or four years and then move on to some other post. Others come from foreign parts, serving in the capital city for a while and then returning to their home countries. The result is a congregation which changes as the years pass, yet one also which is made rich by the varied fellowship. If you know of any who are due to come Delhi-wards, please inform us: Free Church, Parliament Street, New Delhi—1, India.

Youth

Young people also, in the cycle of school, college, and University or technical training which follows, move in and out of New Delhi. Some of the young people whom we knew as schoolchildren in towns 600 miles away are training now in New Delhi. Some children who grow up in the Sunday school here receive their college training in provincial towns, and it makes one thankful that there are churches in these other areas which can proffer pastoral care and attention.

Ministers and their wives

Ministers also come and go. In the Parliament Street Church, where Baptists and Methodists co-operate, there is usually a three to five-year term for the ministers. For most ministers and their wives I am sure the time at Parliament Street has been a very happy time despite its heavy demands. There is more than enough work for three men to do and, as can probably be said of most ministries, it is a question of priorities. How much good work is never attempted because it remains low down on the priority list! When we first went to New Delhi the pastoral work had to be attempted over an area of roughly 180 square miles by means of a pedal cycle (very hot going), public transport (very erratic), or hired motor-cycle taxi (very shaky). Two years ago the B.M.S. kindly made it possible for a car to be purchased and this has been a real blessing.

A challenge

This constant movement in the Church can be a problem. A frequent change of location can hinder spiritual growth. (We note, by comparison, how a child's education suffers when moved from school to school.) For a Christian to keep his spiritual life fresh there must be a steady devotional life, and corporate worship and instruction make up part of that devotional life. Where therefore Church members are constantly on the move they and the ministers have to be most careful to make the most of every opportunity.

Yet movement has its advantages, too. Part of the true Church's life is spent in circulation. Movement to new places can give new experiences, and a change of personnel can make for enrichment of fellowship.

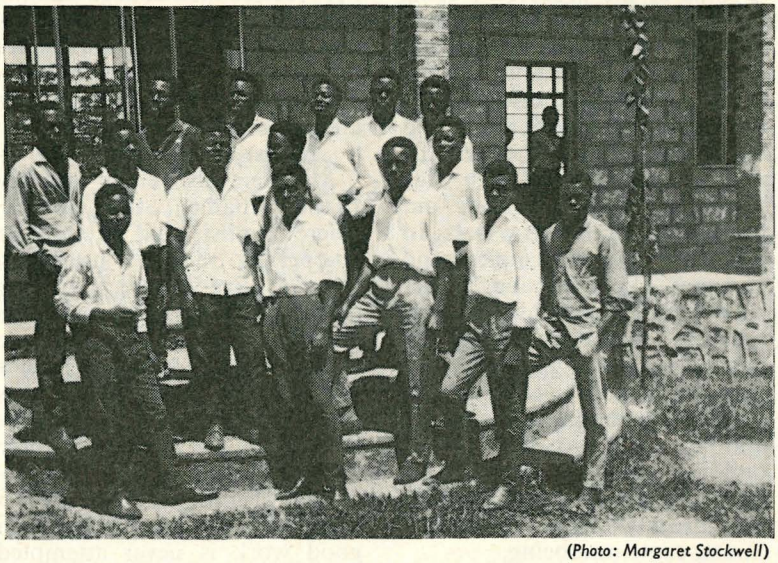
Green Park Free Church, New Delhi *(Photo: G. H. Grose)*

THE ROOTLESS ONES

By ROY D. ROBINSON

JUVENILE delinquency is a universal problem, and probably more acute in Africa than anywhere else. At Clacton teenagers smashed windows and overturned cars, but in Kwilu Province of the Congo they burned Government posts and mission stations and murdered countless persons, including three Catholic priests and one American Baptist lady. What makes the problem so acute in Africa?

"Déracinés" (the rootless ones) is an apt name for many of Congo's adolescents. For centuries African society was strictly regulated. From their earliest years children learned that their happiness depended on absolute obedience to their elders and conformity to tribal customs. This regulated the whole of existence from the cradle to the grave — and beyond, for the spirits of the ancestors formed a real part of the clan and were quick to punish any breach of convention. Delinquency was hardly possible in such a society.



(*Photo: Margaret Stockwell*)

Some of the more fortunate ones—a Congo secondary school group

Without religion

But the impact of Western civilization has brought revolutionary changes. African young people are no longer bound by the conventions and sanctions of the past. They flock to the great cities expressly to break with the old ties. They no longer bear on their faces the old tribal markings. They no longer speak the tribal tongue, but rather the common language, Lingala or Swahili, or, better still, French, the highest status symbol. They no longer think of themselves as tribesmen but as Congolese. In their eyes the key to success and happiness is in the possession of certificates and diplomas. And once arrived in the cities they are mainly without religion—except for the few Christians—for the old religion was firmly tied to the village soil. So they are young people without roots—"déracinés".

There is, both in the cities and in the country, an abnormally high proportion of youth, due, on the one hand, to the low expectation of life on the part of the older ones and, on the other, to the enormous success of the Belgian Administration's health services (in which missionaries played a major part).

Insufficient remedy

To meet the challenge of this situation the Belgian Administration in 1948 launched a programme of mass primary education. But, as we can see now, the results were as baneful as beneficial. The smattering of education that they received caused many to despise their parents—a severe blow to parental respect, which was the foundation stone of the old society. It also caused them to despise manual labour, so that when they came to leave school at 14 or 15 there was no place for most of them in any secondary or technical school and there were few jobs available in company or office. In every Congolese village there are still adolescents who, having finished their education, have nothing to do. Again, the Belgian system failed to produce an educated leadership, so that when Independence came Congo had only 18 University graduates!

This is some of the necessary background to the understanding of the tragic events that take place. A missionary, writing in *The Observer*, describes the terrorist movement: "Terrorist acts stem from a spontaneous movement among Congolese youth reacting to various factors and beliefs, such as disillusion after

three years of Independence, deteriorating national economy, the seizure of privilege by the élite to the detriment of the rural people, inept and corrupt government. The groups vary in number from three to 70. Ages range from 14 to 20 . . ."

Lack of secondary places

What is particularly striking is the age-range of these terrorists. They are probably the young people who have been through primary school on a mission station. Nowadays all primary instruction is in the hands of the Government, and our missionary educationalists are engaged solely in secondary schools. Our educational work is apt to produce as many enemies as friends, especially because of the distorted views as to what education is about. With the shortage of secondary schools less than 10 per cent of primary school leavers gain a place in a secondary school, and those who fail are often inclined to blame the masters.

Thus within the neighbourhood of any B.M.S. secondary school in Congo dwell hundreds of young people who are ill at ease in the villages. Very many will drift away to the cities to search for places in government or private schools. But others remain in the villages, misfits, dissatisfied, restless, potential delinquents, revolutionary material. Set light to this tinder, and the countryside is soon ablaze. And near at hand is a mission station, a ready object for attack as a symbol of that "glittering world of the white man" which has been denied to the less gifted of Congolese youth.

All this is not to say that our educational work in Congo has been a failure. The terrorists of Kwilu may be no more representative of Congolese youth than are the "Mods" and "Rockers" of British youth. But in both cases they are symptomatic of a general and widespread problem. From our primary schools have come hundreds of eager young people who now attend secondary schools, and others are showing considerable distinction in the Universities of Europe and America. Many of our school leavers do honest work in factories, shops and garages; and many hold responsible posts in schools and hospitals. Many are Church members of real devotion and Christian discipleship; some are in training for the Christian ministry.

Youth work

Another method of tackling the "déraciné" problem was by means of Christian youth work. Scouting was largely a Roman Catholic movement, but many of their groups have disintegrated since independence. Our own youth work never really got going before the troubles of 1960 knocked it flat. There is no initiative in this kind of work from the African leaders. We really are only in touch with our young people through the schoolroom and the ordinary services of the church. And once out of school the children are immersed in a society whose symbols are bars and juke-boxes. They are rootless in a rootless society.

Looked at through the eyes of Christ, these young people are as sheep without a shepherd. And there are His other words: "The harvest is plentiful, but the labourers are few." The position is by no means hopeless. These young "déracinés" long for a purpose in life, for something that is worth living for and even, if need be, dying for—and surely the Christian Gospel is just that. If so few of them have so far been reaped, it is partly because the labourers are pathetically few and partly because we have not yet learned how to present the Gospel as the most vital factor amid the rapid social change of the African scene.

PRAY

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BRAZILIAN DAY

By DEREK G. WINTER

Many people often wonder what a minister does with all his time. This is how a missionary spent one of his days.

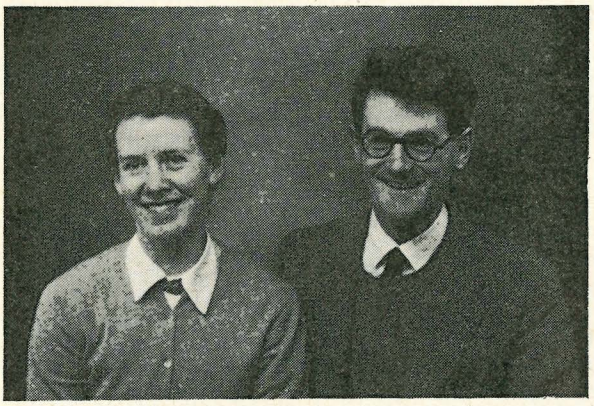
IT began with a light drizzle falling—ideal for half an hour in the garden, replanting grass to complete the lawn. The day could not be regarded as a typical one in the life of a missionary, but it seemed a kind of cross-section of the work we are involved in, so maybe it will give you a glimpse of the work and of the life of the people in this part of Brazil.

When I had finished the lawn I set off in the jeep for Moreira Salles, a small town 15 miles from Goioere. I had arranged to meet Jose, a member of the "Congregacao Cristo" (a Pentecostal sect), who was to introduce me to a young couple who wanted to be baptized. A few miles short of the town, at a wayside shop which serves the folk of the surrounding countryside, there was Jose as promised, and another man with his foot bandaged and leaning heavily on a stick. He had been working in a field of maize and injured his foot badly on a broken stem—could I take him to the doctor in Moreira? The home we were to visit lay across country from this point, but to go into the town would only add half-an-hour to the journey, and I was glad to agree.

When we got to Moreira, we looked for the Baptist doctor who had recently moved to the town, but he was out attending another case, so we took the man with the injured foot to the local "hospital".

Satisfied!

In another half-hour we had arrived at Abilio's home, a log shack on a small-holding won from the forest. Abilio himself is a man of about 30, very fair, hailing from the state of Sao Paulo, where many settlers are of European descent. His wife Gerce is a negress with a delightful smile, the mother of four coffee-coloured children. After a few minutes' conversation we discovered that we had met before, in the home of some Christian folk who work on a farm 50 miles the other side of Cianorte. I used to go there for services, and it was in this home that Abilio and his wife had first heard the Gospel. One of the believers had offered prayer for Abilio's sick child, who had made a remarkable recovery, and this had contributed to their conversion. Since then they had moved to this new location, where there was less opportunity for fellowship, but their faith had remained firm, and there was no mistaking the sincerity of their desire for baptism. We hope to hold a baptismal service shortly, when they can witness to their faith along with eight other folk who made their decision during January's evangelistic campaign in Goioere.



Rev. Derek and Mrs. Winter

After prayer together, and a meal of chicken, rice and beans which Gerce had prepared, I left for Moreira, where I was due to meet two of the leaders of the congregation in that area. This time we took the road out o town towards the river from which Goioere takes its name. (By the way, it is an indigenous word, pronounced Goiyou-erey, and it means "clear water.") A mile short of the bridge we turned up a track through the forest to Jose Sampaio's home. The land he works is too low-lying for coffee, but he is harvesting a fine crop of mint, the oil from which is used in medicine and industry, and fetches a good price.

When we returned to Moreira, we met several riders on horseback on their way out of town. One of them, Gedeas, was a member of the Cianorte Church. He was able to give me news of a brother who had become seriously ill, and had failed to respond

to treatment by the local doctors and was now in hospital in Sao Paulo, awaiting an operation. I confess that there are not many doctors in this area who inspire confidence, and it is good that Dr. Antonio, member of a Baptist church in Rio, has moved to Moreira. He is a man of over 50, with a long medical experience and has already become involved in the work of the local church. We stopped to talk to him on our way through, and he promised to go with us to Jose's on Saturday if work permitted.

Birthday Thanksgiving Service

I was back in Goioere in time for tea with the family. In the evening, as it was the birthday of Pedro, one of our oldest church members, his daughter and son-in-law had asked me to go with them for a surprise service of thanksgiving at his home. He works on a coffee farm 10 miles out. The old man was full of smiles as the jeep pulled up at his home, and we piled out to give him our hug of greeting and congratulations. His wife, Dona Maria, was torn between delight at the surprise and chagrin that we had not given her warning to prepare the living-room. But if it could have done with a sweep, no one noticed as it soon became packed with relatives and neighbours, while others looked in at the door, to attend the simple service of thanksgiving.

Back in Moreira, the day's last job was to take an English class at the local *ginasis*, the Brazilian equivalent of secondary school. I agreed to take this on as there was no one else available, and it only involves six classes a week. Some of these youngsters are really bright, and learn quickly with good pronunciation. The other Sunday evening I was pleased to see one of them in the congregation, without any invitation on my part.

Another Carey—But the Same Spirit

By S. T. B. JOHNS

IT is easy enough to find a gravestone which eulogizes those buried beneath, but it is unusual to see one which tells you more about a person buried thousands of miles away than about those on whose grave it has been erected. Yet this is the case with a stone in the little Baptist graveyard at Boxmoor. The inscription reads as follows:

To the memory of
Mary Carey
who departed this life
the 19th of January, 1842
aged 74 years

---

also of
Mrs Ann Hobson
who departed this life
the 12th day of March, 1843
aged 79 years

The sisters of William Carey DD
missionary to the heathen
professor of the oriental
languages at the College of
Fort William in Calcutta
and translator of the scriptures
into various languages
of British India

Also of Hannah Potts
daughter of
the above Mrs Hobson
who died September 11th, 1864
aged 66 years

No one, no Baptist at any rate, doubts the greatness of William Carey, but this stone, by devoting so much space to him, does less than justice to his sisters Mary and Ann. Everyone knows that William was largely instrumental in forming the B.M.S., but few know that Mary and Ann were mainly responsible for founding a church—and in the most unlikely conditions. There must have been an exceptional streak of doggedness, as well as devotion, in the Carey character.

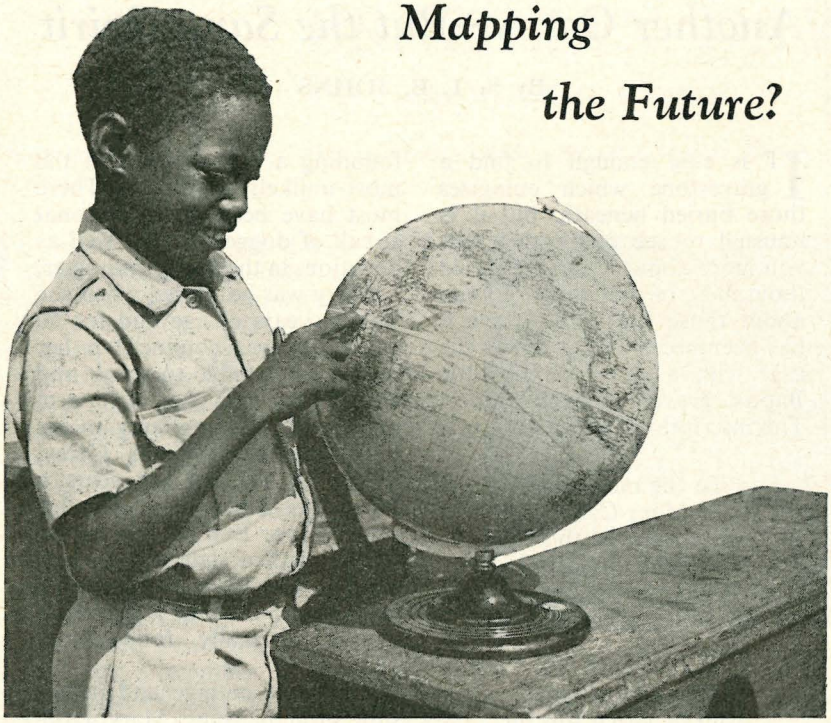
Mary was paralysed when she was 24 years of age and for 50 years she was confined to her sick room, unable to speak and able to use only her right arm and hand. Pearce Carey in his biography of William Carey, tells how she led for years a Boxmoor Bible class in this pretty Moor End cottage by the stream with a slate as her only tongue. The Bible class was the beginning of the Boxmoor church, formally founded in 1826.

From the cottage and in her state of helplessness Mary wrote many letters to her brother in Serampore, "conversing," as she bravely called it. Two of these letters have been preserved and are treasured possessions of the Boxmoor church.

Another letter

Six weeks after Mary's niece, Hannah Potts (the third name on the gravestone), was laid to rest, a most important service was held. The original church building had proved too small and a larger, new building was opened on 26 October, 1864. The centenary of this event was celebrated last October, and to mark the occasion the children of a former minister of the church (Rev. Fred. Neal) presented to the church a third Carey letter which had been given to their father 50 years before by a granddaughter of William Carey. This letter had been written by the great missionary from India to his son William in this country. It will take its place beside those written by Mary.

Mapping the Future?



Ceylon Outreach

The Rev. Colin Grant writes that his fortnightly trips into Colombo (Ceylon) to "oversee" the "Back to the Bible" work in Colombo are proving invigorating, as anticipated. Approximately 700 new applications come in each month for the Sinhalese Bible correspondence courses alone, with a parallel but smaller response in the Tamil and English departments. Daily programmes in Sinhalese are produced for broadcasting twice daily: in the mornings from Radio F.E.B.C., Manila, and in the evenings from the new half-million-dollar Lutheran Station, R.V.O.G., Addis Ababa, Ethiopia.

Tamil programmes are produced for relay five days per week, and there is a small output of English material for relay from Manila, too. A large nation-wide follow-up programme has now been launched in connection with the correspondence course students and there is a notable literature ministry through our bookroom, postal club and other avenues.

All this adds up to a most remarkable evangelistic outreach and Mr. Grant counts it a great privilege to be associated with the work for a limited period while the missionary Director is on furlough.

Literacy in India

India is still only 23·7% literate. This is an increase of 7% in the last ten years. In Orissa the percentage of the population who are able to read is below the national average, being 21%. Since this includes towns where the percentage is higher, it means that in the villages the percentage is lower. Only seven women out of 100 can read in Orissa.

Christians are ahead of the general average. Sometimes two literate women are found in one church. Night schools are held regularly by the churches to teach adults to read. The need for such instruction is apparent, for illiteracy means an ignorant church and no Bible reading unless the church is visited by a pastor.

RISING NA

The Christian missionary must work hand in hand with indigenous churchmen if the gospel is to achieve its maximum effect in today's rapidly changing world.

Dr. John Allen Moore of Ruschlikon, Switzerland, declared in the November issue of *The Baptist World* that rising nationalism demands a fresh approach to the mission concept. He pointed to 55 Asian and African nations which have become independent of colonial rule during the past 22 years.

"We are required to realize that as people are achieving political independence, their churches must be independent too. Mission agencies ought to turn control over to national Christians as fast as possible."

Dr. Moore's article was accompanied by a tabulation of world mission activity. It revealed that 35 Baptist mission societies support a total of 5,218 missionaries in 253 fields in 87 different countries. An additional 18,517 national workers augment the mission staffs.

More than 200 of these missionaries are positive evidence, he said, of the growing maturity of young churches—they come from church groups which were mission fields themselves a generation ago.

"It is idle to suppose that the new nations, or the older ones either, will ever be fully evangelized by foreign missionaries," Dr. Moore, professor of missions and evangelism at the Baptist seminary of Ruschlikon, wrote:

SCHOOLING UND

The new Stewart School in Bhubaneswar, the capital of Orissa, India, is struggling on under political and financial difficulties.

Recently the rioting in Cuttack spread to Bhubaneswar and all schools were advised to close ten days early for the Puja holiday. At the end of the three weeks' holiday it was still not safe for scholars to travel through the town centre to return to school. The 150 children who remained at school as boarders during the holiday were able to begin the term as usual, but it

TIONALISM

"If evangelism is limited to personnel and funds available from abroad, Christians are bound to remain a small minority. Set free from such restrictions, Christian evangelism can permeate the nations."

Young churches with indigenous leadership are starting in the homes of Christian people in many parts of Africa and Asia, Dr. Moore said. One pastor in Indonesia has seen his church, located in a Muslim town of 30,000, increase in four years from a membership of 800 to over 3,000.

Baptists in Africa are composing their own gospel songs with a rhythmic beat traditional to African culture. Members of an audience can join in singing these hymns after hearing them only once. National Baptists in Cuba started preparing their own Bible study literature "with amazingly satisfactory results" after their regular literature supplies from the United States were cut off by the Castro government.

Missionaries are still needed, Dr. Moore concluded his article. Their numbers should be increased because there have never been enough.

"The most important qualifications of the missionary in this new day, after his own conversion and sense of mission, is an appreciation of the new conditions and a readiness to serve alongside the national without racial prejudice or western pride and without concern for having control or getting the credit," Dr. Moore suggested.

ER DIFFICULTIES

would be difficult to send them home at short notice if the situation should worsen.

Although the Stewart School has been open for some time its buildings are not yet complete. The Kindergarten school, with 54 children aged five to eight years, has to meet in one room, although the children are divided into two classes. The teachers find these conditions far from satisfactory. The children tend to listen to whichever lesson sounds the most interesting, regardless of which class they are in!

(Photo: Roy Robinson)

Ardent, enthusiastic youth

Christian Literature Fund Director Appointed

The World Council of Churches has announced the establishment of a $3,000,000 fund to advance large-scale indigenous Christian literature programmes around the world. The largest single amount ever appropriated by the churches for literature work, it will operate over a five-year period.

Mr. Charles Granston Richards, a specialist in literature production and distribution, has been appointed director of the Fund. Originally a missionary in East Africa for the Church Missionary Society, London, Mr. Richards served for 15 years as first director of the East African Literature Bureau, a joint enterprise of the governments of Kenya, Tanganyika and Uganda.

More than $2,000,000 has already been assured for the fund by the W.C.C's. affiliated councils.

The fund itself will not undertake work, but will allocate monies for the support of "new developments of high quality and great urgency" sponsored by Christian literature agencies with the support of local churches. Resources will be directed primarily to Asia, Africa, Latin America, Oceania, and the Caribbean.

The over-all aim of the fund, as described in a preparatory report, is the development of "a thriving, well co-ordinated, indigenous Christian literature activity of high quality, largely self-sustaining, and capable of spontaneous growth."

The fund will be administered by a 21-member international ecumenical committee. The committee will hold its first meeting in London in August 1965.

Establishment of the fund was preceded by a one-year world survey of Christian literature needs made under the auspices of the World Council's Division of World Mission and Evangelism.

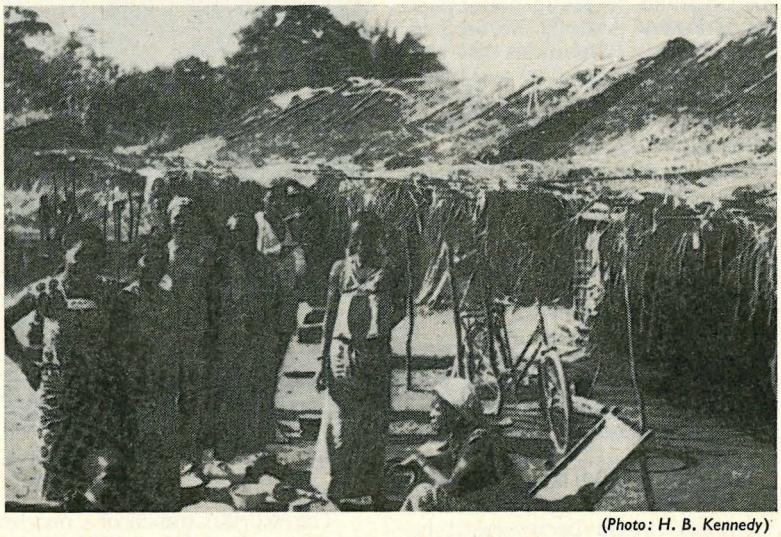
It is visualized that approximately one-fourth of the total fund will be appropriated for personnel training. The remainder will be concentrated on a limited number of projects deemed to have the greatest significance for the total Christian literature programme in a given locality. The fund also will help finance the sending of specialists into certain areas for limited periods.

NEED FOR AN EXPANDED VISION

By M. G. ERICSSON

Dr. Martin Ericsson (of the Congo Protestant Relief Association) writes about his experiences and impressions at Pimu, and makes some suggestions. He is an American Baptist doctor who has given two periods of short-term medical service in the Congo since Independence.

SINCE this was our second trip to Congo under the auspices of the C.P.R.A., we were looking forward to this new opportunity of again helping these people. If there were any reservations on our part, they were quickly dispelled when we arrived at Upoto and met the friendly, hospitable missionaries stationed there. Our subsequent contact and association with the fine folk in Pimu gave us months of rich Christian fellowship and enjoyment, where we freely shared our mutual experiences around the tea or coffee cup or at our weekly Sunday evening suppers and vesper services.



(Photo: H. B. Kennedy)

The out-patient village of the Pimu Hospital

A work to be proud of

The work in the hospital was a wonderful experience. The co-operation from the administrator and the nurses was the very best. Even though the language caused some difficulty in our communications with them, we nevertheless managed to get along very well. It was with sadness of heart and much reluctance that we severed our connections with the personnel and the one hundred or more patients left behind in the hospital.

A great deal more could be written about the work in Pimu, in the hospital, in the church and the school, but may it suffice to say that the B.M.S. can be justly proud of the work that has been accomplished there, reflecting years of patient, unselfish, dedicated labour by the missionaries who have served in that area. The highlight of the church work while we were there was the Sunday morning when 97 persons followed Christ in the baptismal water.

How about it?

Looking towards the future, hoping and praying that before long peace may be restored to Congo, I feel that a few projects should be on the "must" list regarding Pimu. The experiences of the past months have emphasized the importance of an inter-station communication system. What a help it could have been at this time, alleviating fear, mental and perhaps even physical suffering. A second problem is the care of the tubercular patients in and about Pimu. This, I feel, should be the subject of a thorough study.

When visiting Sona Bata on our way home I was greatly impressed by the care given the patients by the nursing staff composed of young ladies who were dressed in neat blue uniforms and white aprons. Would a change be advisable at Pimu? Also, an X-ray machine, improved equipment, space expansions, running water, sanitary accommodation, out-patient living facilities, etc., are badly needed.

Pimu is an important centre medically in that part of Congo. With the hope and prayer of an early stabilization of the conditions in Congo, I also hope and pray that the Baptists of Britain will have an expanded vision of the various mission needs and support it accordingly.

Mrs. Ericsson joins me in expressing our appreciation to all our friends who helped to make our stay at Pimu a time of spiritual enrichment and wonderful Christian fellowship.

PREACHING THE GOSPEL BY DRAMA

By E. SUTTON SMITH

ONE of the problems we face in the towns of Ceylon is how to preach Christ to the crowds who pass by—Buddhists, Hindus and Muslims. They throng the pavements in their hundreds. How can we get their attention so that they will listen?

The usual way is by singing Christian lyrics, but it has to be good singing with good instrumental accompaniment, the kind of Ceylonese music that they like.

Another method is drama, and this is frequently used by the Christian Endeavour Society of Cinnamon Gardens Church. This church is in one of the busiest parts of Colombo. The pleasant green church compound stands where seven major roads meet. So the crowds are there all day, and they cannot resist a play. Plays are performed in the open by both Buddhists and Hindus at their great festivals, and people are quite used to stopping to watch them. So the young people of this church have experimented in drama as a means of giving the evangelist his opportunity. It is surprisingly effective.

"Pilgrim's Progress"

Imagine this compound at dusk. One patch of the grass and trees is lit up by footlights and two loudspeakers hang from the trees; a large crowd gathers to see what is going on, and they see the first part of *Pilgrim's Progress* acted before them, up to the point where Christian comes to the Cross, loses his burden, and goes on his way leaping for joy. Then the evangelist steps forward into the light and says to the crowds, "Friends, do you understand what you have seen? Do you know who this burdened man is?" And he proceeds to preach the Gospel to them. The play gives the preacher his starting-off point and theme.

Other examples are: The Prodigal Son—and God's mercy to sinners; The Sacrifice of Isaac—and God's giving of His only Son; The Christmas Story—and God's coming to rescue helpless men.

The picture shows them presenting a play about Christ conquering the devil on the Cross. It is set in a mountain village in Ceylon and you see them with their hands raised in adoration. In Ceylon it is usual to greet each other by placing your hands together level with your neck, but to greet God they are raised to forehead level, as you see them in this picture.

The play is called *Keep us from Falling* and was given at a recent church anniversary. The beautiful stage-set was painted by a young Chinese, Mi Tang Fanglim. It is now being translated into Sinhalese.

Remember in your prayers the witness that these young people are trying to make in the centre of Colombo.

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OPPORTUNITIES AND HANDICAPS AT PALWAL

By DOREEN CATLEY

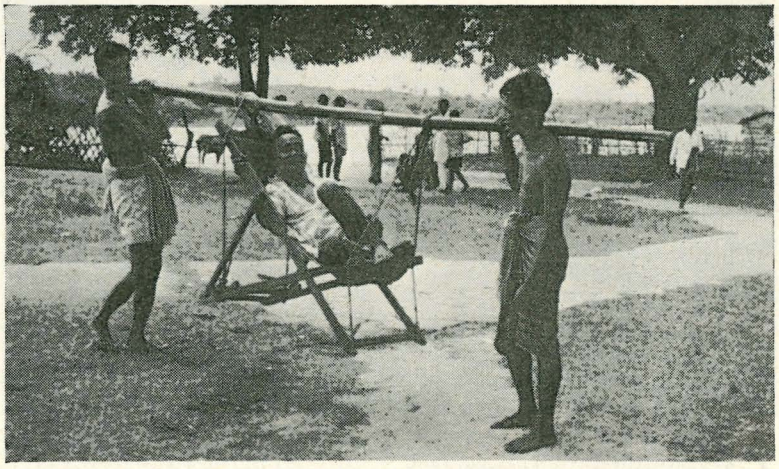
"NOW, nurses, take the chairs outside, push the table in front of the blackboard, and make the beds."

"Please pull your chair in a bit, nurse, so that I can open this cupboard."

If you were in our Palwal nurses' classroom it would not be long before you heard me say these words, or other similar ones. Why? When we think of classrooms, we imagine large rooms with rows of desks and chairs, and plenty of space to move around. For nursing training there would be another large room with beds, cupboards and shelves or tables on which to put trays.

In Palwal it is quite different. We have taken over the sitting-room of one of the staff bungalows to use as a demonstration room and also two verandas, one as a classroom and the other as a store-room. In the hot weather it is not possible to use the class-room veranda, because there is no fan and no protection against the hot, dry wind which blows nearly every day, often bringing dust storms. We have had to move the chairs, a small table and the blackboard and easel into the demonstration room so that we can be reasonably cool. It is just as well that our biggest class has only eight nurses, because we could not find a place for any more chairs. We have to plan the programme of lectures very carefully, to make sure that there are not two classes down for the same time. Sometimes we cannot avoid this, and one class has to go to the library, which is a small, very hot room which has no fan.

Nurses come to us from many parts of India to receive training.



How they bring patients to hospital!

Thresiamma comes from Kerala, a four-day train journey from here. Her mother-tongue is Malayalam, so by coming to North India it was like coming to another country—a different language, different food and different customs. When she first came to us she could understand only the simplest English and Hindi, just enough to pass her school examinations. Now, having finished her general training and doing her midwifery training, she seems to be equally at home in any of her three languages.

Nurses: A variety

From the other end of India, the Himalayan Hills, comes Chandra. Her language is Hindi, but she too has had to make great adjustments. Her home is right up a high mountain, beautiful and cool—what a contrast to our hot dusty plain!

Then there is Sundri whose home is in Delhi. We are only forty miles away from her home, so climate, people and language are the same for her, but what a difference our quiet country life is from the bustle of a large, modern city.

The Training

We give two kinds of training here. One is the full general course and midwifery, similar to the British syllabus, and is accepted by the British Nursing Council. The lectures are given in English as the examinations are set in English. The other is a two-year course in Hindi for auxiliary nurses/midwives. This course is taken mainly by girls who do not have the educational qualifications for the full course. They do one year of elementary nursing, anatomy and hygiene and one year of midwifery. Part of their midwifery training has to be in the patients' own homes.

All our nurses are Christians, so we have the added responsibility of helping them to grow in Christian knowledge and faith.

I would like you to meet Premi. She is an auxiliary staff nurse and midwife and is now a

valuable member of our staff, a very different person to the Premi who started her training here a few years ago. Although nominally a Christian, she had no real knowledge of Christ and her behaviour was such that we thought she would have to leave. Then she gave her life to Christ and now is doing all she can to teach others about Him. Every year she goes to a Women's Summer School, not only to give health talks, but also to take part in the devotional side.

Make our dream come true!

For many years we have dreamed of a new classroom block, and even drawn up plans, but have never been able to find enough money to build it.

Now new plans have been made for this block, giving two classrooms, a demonstration room, library and office. They are not very large, but worthy to be used in the service of our Master.

Will you help us to build this block and make our dreams come true? You can by subscribing to the B.M.S. Medical Missions Appeal.

Following Up

Budho, an Indian woman, recently attended the ante-natal clinic at Palwal. She had previously given birth to ten children, five of whom are still living. Her eleventh child, a girl, was born in the Palwal Hospital and given the name Ruth. After the birth Budho returned home, but she is still visited by the hospital staff and both she and her husband are interested in Christianity.

Her sister-in-law, Ganga, who lives in the same house as Budho, gave birth to a son soon after. The baby was named Dharmpal, a Hindu name, and he wears all the usual Hindu charms and fetishes.

The contrast between these two women and the opportunities are apparent. It will not be easy for Budho and her husband to accept Christianity and witness to their faith in a Hindu house.

ANNUAL ASSEMBLY, 1965

Missionary Occasions

The Annual Baptist Assembly will be from May 3 to 6. It will be held this year in Leeds.

The main sessions will be in the Oxford Place Methodist Church. The missionary meetings will follow the same pattern as previous years and are as follows:

Saturday, 1 May

6.30 p.m. **UNITED YOUTH RALLY.** Oxford Place Methodist Church.

Monday, 3 May

2.30 p.m. **INTRODUCTORY PRAYER MEETING.** Oxford Place Methodist Church.
The Rev. D. S. Russell, M.A., B.D., D.Litt., Joint Principal of the Northern Baptist College will preside.

Tuesday, 4 May

1.30 p.m. **WOMEN'S ANNUAL MEETING.** Oxford Place Methodist Church.
Chairman: Mrs. M. O. Davies, J.P., B.A., Chairman of Women's Sub-Committee.
Speaker: Miss V. A. Mason, S.R.N., S.C.M., of Bolobo, Republic of Congo.
At 12.15 p.m. Luncheon in a nearby restaurant—7s.

2.45 p.m. **ANNUAL MEMBERS' MEETING.** Oxford Place Methodist Church.

5.45 p.m. **MEDICAL MEETING.** Y.M.C.A., Albion Place.
Chairman: Dr. W. H. Craven of Halifax.
Speaker: Dr. James Burton (Medical Director, B.M.S.).
At 5.00 p.m. High Tea in nearby Restaurant—5s.

Wednesday, 5 May

11.00 a.m. **ANNUAL MISSIONARY SERVICE.** Oxford Place Methodist Church.
Preacher: Rev. G. R. Beasley-Murray, M.A., Ph.D., Principal of Spurgeon's College.

12.45 p.m. **BAPTIST MEN'S MOVEMENT LUNCHEON.** Y.M.C.A.
(Tickets 7s. 6d.)
Chairman: Maurice Abbott, Esq., of New Malden, National President.
Speaker: Dr. Ronald J. Still, M.O.H., Leeds University.

4.30 p.m. **MEETING OF ELECTED MEMBERS OF GENERAL COMMITTEE.** Oxford Place Methodist Church.
To be followed at 6 o'clock by High Tea at a nearby Restaurant, price 5s., to be paid for during meal.

7.15 p.m. **ANNUAL MISSIONARY MEETING.** Oxford Place Methodist Church.
Chairman: Rev. J. B. Middlebrook, M.A., Chairman of the Baptist Missionary Society.
Speakers: Mr. Stanley Mudd, M.A., of East Pakistan. Dr. John F. Carrington, of the Republic of Congo.
(Arrangements for an overflow meeting, if necessary, are being made.)

As the Assembly is out of London, the arrangements for the meetings and meals are rather different this year.

Admission to the meetings will be by Members' Ticket for delegates and by special ticket, price 1s., for non-delegates for the Annual Missionary Meeting, obtainable from Mr. W. A. Lawrence, 14 Moor Grange Rise, Leeds 16.

The Members' Ticket does not admit to the United Youth Rally, and admission is by special ticket obtainable from Mr. W. A. Lawrence

Admission to meals will be by ticket only, obtainable in advance. Delegates and Personal Members of the Baptist Union of Great Britain and Ireland are asked to order tickets on the official delegates' order forms which were sent out early in February. Non-delegates should apply direct to Mr. J. M. Julian, 12 Welburn Avenue, Leeds 16.

As this is the first Assembly in the Provinces for 25 years, you will understand that there is no good precedent on which to make all the necessary plans. Your co-operation therefore is requested particularly as far as making early application for tickets is concerned.

The missionary public meetings are not restricted to delegates only and it is hoped that a good number of non-delegates will attend, especially many who, when the Assembly is in London, are unable to do so.

The Trials and Tribulations of a Missionary Family

JOHN and Jean Smith—their names may be as common as anyone could make them, but in recent days they have required uncommon courage.

Our B.M.S. agricultural missionaries, with their family, Peter, Paul and Jonathan, expected to be spending Christmas at Diptipur in Orissa, India; instead they found themselves back home in Canterbury, England.

Mr. Smith had organized farm-training courses for September, but when their little four-year-old son Paul became ill and Mrs. Smith too required hospital treatment, the courses were cancelled and the Smith family went by rail 1,500 miles to hospital at Ludhiana.

Bad news

There Mr. Smith (for a sprained arm) and Mrs. Smith were treated, and Paul appeared to be making a good recovery, when, on the day before they were due to leave, Paul was taken seriously ill again and they had to remain in Ludhiana.

Then word arrived that Mrs. Smith's parents had been involved in a car accident, and a few days later her mother had a slight stroke. Meantime Paul's condition deteriorated and there was nothing more the hospital could do, so the decision was made to fly him home to London. By the help of God and the United Kingdom Deputy High Commissioner (who happened that day to be visiting the Ludhiana Hospital) and other good friends, all arrangements were made and Mrs. Smith was able to fly home from Delhi with Paul at 2.20 the next morning, 10 October.

Mr. Smith returned to England with the two other members of the family a fortnight or so later.

Soon after her return Mrs. Smith's mother died.

Paul to remain in England

Paul was admitted to Guy's Hospital on 14 October. He was allowed home on 27 November, his general health much improved. He will, however, require to remain near to medical aid and will not therefore return to India.

Peter and Jonathan, not to be left completely out of the picture, contracted measles, and Mrs. Smith suffered a slight attack of jaundice.

The future?

Mr. Smith was hoping to be able to return to Diptipur in February and do another short spell of missionary service before making any decision regarding the future.

Gratitude is expressed by Mr. and Mrs. Smith to the Hagens (who took over at Diptipur) and to other friends at home and abroad for their splendid and generous help.

Their many friends will remember the Smith family and also the needs of Diptipur in their prayers.

Missionary Education

Oakwood Park Free Church (Baptist) in Southgate, North London, is concerned to educate its members in their missionary responsibilities.

This winter, therefore, the church held four monthly meetings. The first was held in November with the title "The Missionary Motive". Each meeting was on a Saturday evening and the next three subjects were "The Missionary Message", "Missionary Methods" and "Missionary Maxims".

To advertise the meetings an attractive brochure was prepared.

Reorganization in Diptipur

The pastoral system in the Diptipur area of West Orissa has recently been reorganized. This has been made possible by the opening of a new Bible School at Balangir which runs a two-year course of theological training for evangelists.

Until last year the Diptipur district, which covers a third of West Orissa, was served by six trained pastors, each with six or ten evangelists under his care. It was the job of each pastor to supervise the work of these evangelists and churches within a radius of up to 25 miles. There are now 18 trained pastors in the area; each is responsible for two churches and two or three branch churches. The remainder of the pastor's time is spent in visiting unevangelized and non-Christian villages in his area.

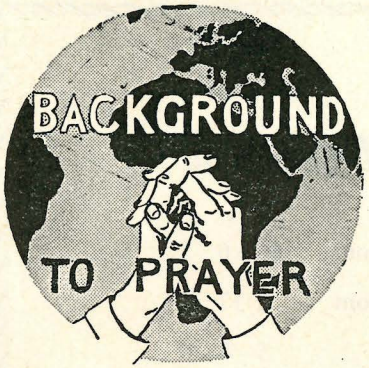
The pastors and evangelists meet once a month with the mission staff at three centres for a time of Bible study and instruction.

In addition to these full-time evangelists there is a committee of men who are employed for six months of the year when agricultural work is slack to visit only the unevangelized villages. In one part of the district there are villages in close clusters for 30 miles westward which have never heard the Gospel. The people from these villages frequently come to the nearest evangelist saying that they have heard something of Christianity in the bazaar and want to know more. The evangelist is responsible for villages close at hand, apart from those beyond his six-mile radius for another 24 miles!

Ceylon Baptisms

At a baptismal service held recently in Gonawela, Ceylon, six young people were baptized. All the young people have been brought up in the Sunday school and three of them come from houses where one parent is Buddhist.

PRAY
regularly for our missionaries



Based on the Prayer Calendar

Prayer is asked this month for work in Ceylon. At present, the B.M.S. has seven missionaries working there, but the government of Ceylon (which is largely Buddhist), will not allow any increase of missionary staff. The Christians of Ceylon, as well as missionaries, live under difficulties, and prayer is asked that the witness of this small minority of Christians may be a vital one and that the churches' evangelistic movement may be upheld. We remember also the newly-founded Theological College in Ceylon, which is a joint venture, run by Baptists, Methodists and Anglicans.

The Home Work Fund

March 14 is Home Work Fund Sunday, and prayer is asked for all the small churches and initial pastorates helped by the Fund.

West Indies

The Jamaica Baptist Churches have been independent since the 1840s, but the B.M.S. still send some financial help and missionary assistance. At present, the Society has three married couples in Jamaica, engaged in educational work, at Calabar College, or the High School. Most of the island's pastors have been trained at Calabar, but the need for more trained men is great; there are more than 260 churches but only 60 pastors.

The Society has six missionaries in Trinidad.

ACKNOWLEDGEMENTS

(Up to 1 January, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Work: Anon., £100 (Gift Week £50); Anon., £4 10s.; Anon., 10s. 6d.; Anon., £5; Anon., £5; Anon., £10 for famine relief; Anon., £2 10s.; Anon., £1 for the hungry; Anon., £1 for Angolan refugees; Anon., £2; Anon., £5; Anon., £2; Anon., £1; Anon., £20; Anon., £2 10s.; Anon., £1; Anon., £2; Anon., 10s.; Anon., £5 5s.; Anon., £1 (for Congo); J.B., £5; Anon., £1 (W. & O.); Anon., £1; Anon., £17 10s.; Chelsea Friend, £3; Anon., £1; W.M., £1.

Special Medical Appeal: "V.C." £1; "A.T." £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
1964 *December*				
31	Miss C. A. Aston	250	0	0
31	J. O. Butterfield (Dividend)	15	12	11
31	Miss A. L. Masters	100	0	0
1965 *January*				
6	Mrs. Edith Sweetmore	10	0	0
7	Mrs. L. W. Langbridge	102	10	5

MISSIONARY RECORD

Departures

20 December. Miss A. Couper for Ntondo, Congo Republic.
21 December. Dr. K. M. Mathen, returning to Palwal, India.
31 December. Miss G. Lowman for Ntondo, Congo Republic.
1 January. Rev. A. C. and Mrs. Elder for Curitiba, Brazil.
1 January. Mr. and Mrs. D. J. Stockley and family for Khulna, East Pakistan.
4 January. Rev. L. W. Appleby to Brussels for language study.
8 January. Rev. F. and Mrs. Wells and three children for Udayagiri, and Miss E. M. Harvey for Ludhiana, India; Mr. and Mrs. L. R. Hazelton for Chandpur, East Pakistan.

Births

17 December. To Rev. A. T. and Mrs. MacNeill at Bolobo, Congo Republic, a daughter, Kathlyn Ruth.
29 December. In Hong Kong to Rev. A. S. and Mrs. Brown of Chandraghona, East Pakistan, a daughter, Sarah Elizabeth.
9 January. At Malvern to Rev. E. H. B. and Mrs. Williams of Serampore, India, a daughter, Elisabeth Bentley.

Stamps for Sale

A further gift of "penny black" stamps has been received by the B.M.S. Foreign Stamp Bureau. These are available for sale, the proceeds of which will help B.M.S. funds.

Information about these stamps may be obtained from the Rev. W. S. Davies, 30 Grange Crescent, St. Michaels, Tenterden, Kent.

£77,000
is required to reach the Medical Missions Appeal target

Gifts to:
Rev. A. S. Clement,
Baptist Missionary Society
93 Gloucester Place,
London, W.1.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, M.A., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Selected Items from our Church Supplies Department

	£ s. d.
Set of Communion Table, 1 Centre and 2 Side chairs ... from	66 6 3
Oak Reading Desks, table models ... ... from	2 17 6
Pocket Communion Sets for sick visitation: E.P.N.S. 4 person ...	5 0 0
E.P.N.S. 6 person ...	5 15 0
Silver 4 person ...	8 17 6
Wooden Collection Plates: various designs	1 7 6
approx. 9 in. and 10 in. ... ... and	1 17 6
Collecting Bags in red or blue velveteen, edged cord: small ...	1 7 6
large ...	1 10 0
„ „ „ „ „ „ faced cloth: small	19 0
large	1 5 0
Pulpit Falls. Produced in red or blue faced cloth or velour: with embroidered emblem ...	6 2 6
without emblem	5 7 0
Communion Table Runners to match Pulpit Falls. price approx. (When ordering quote size required)	3 17 6
Ribbon Bible Markers, 42 in. by 2 in.	17 6
Communion Glasses	18 9 per doz.
Communion Wine (unfermented grape juice):	
No. 1 Brand, small	2 3 0 per doz.
large	3 15 0 „ „
No. 5 Brand, medium ...	2 14 0 „ „
large	4 16 0 „ „

Special Note; We would stress the importance of ordering supplies of Communion Wine in good time for your requirements, as its transport by rail or road is outside our control, and in present conditions it is impossible to guarantee delivery by a given date.

Carriage/postage extra.

THE FURNITURE DIVISION

THE CAREY KINGSGATE PRESS LIMITED

KINGSGATE HOUSE, EAGLE STREET

HOLBORN, LONDON W.C.1

Telephone HOLborn 1664, 6628/9

Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.I., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

MISSIONARY HERALD

APRIL 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

A school held out of doors for Angolan refugee children in Lower Congo (*Photo: Phyllis Gil*

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE LORD IS RISEN INDEED

"THE Lord is risen indeed" is one of the truly great affirmations of all time. It is an affirmation that we remember and reiterate particularly at Easter time.

Yet the events summarized in this statement have a significance the year around and have altered radically the life of our world, our nation and ourselves. Christ on that day was raised from the dead, destroying through His Crucifixion and Resurrection all that had bound men. The chains of superstition, sin and fear were broken and the triumphant power of God's love was revealed to men.

From the mighty acts of God

Words can only inadequately convey a picture of what that first Easter meant and still means. Justice, equality before the law, the emancipation of women, freedom from slavery, social services, modern forms of government, care for the sick, aged and infirm, concern for the welfare of children, of refugees and suffering humanity—all stem from the mighty acts of God in that first Easter.

In addition, countless millions of men and women have had their lives transformed, renewed and revitalized by the power of Christ.

"The Lord is risen indeed" speaks of the wonder and awe of those first disciples at the Resurrection. It cannot be disconnected from "Ye are witnesses of these things", with all that that statement implies of service and sacrifice and a world-embracing mission. "We cannot but speak the things which we saw and heard," said Peter and John on a later date. They were standing before the Sanhedrin and had been charged not to speak or teach in the name of Jesus. Neither can we. The space of nigh on twenty centuries from the first Easter has not absolved us from our obligation to witness to the triumphant grace made apparent in the Cross and the empty tomb.

Our world may have changed. We may be trembling on the verge of a space-age. We are certainly in the midst of a new industrial and political revolution in which "old things are becoming new", but whatever else crumbles around us, and however great may be the changes which face us in this latter half of the twentieth century, there remains a certainty that "God is working His purpose out, as year succeeds to year". With that certainty goes the knowledge that we are called to be those who proclaim to our world God's purpose for that world as revealed in His Son, Jesus Christ.

A renewed vigour in Evangelism

Political instability in Congo, rapid social change in South-East Asia, and a population explosion in South America, point not to an era when Christian missions must die—they point rather to a period when men need the Gospel more desperately (if that were possible) than ever before. They call for a renewed vigour in evangelism, and a sending forth of our best to serve. They call for a courage to match that of the first disciples who went forth with a song on their lips and one triumphant cry in their hearts: "The Lord is risen indeed".

If, believing that, we do not witness by the offering of our best for service in lands where Christ is not yet Lord, then we are of all men the most miserable. We cannot proclaim the salvation of Christ with our lips and at the same time hide His salvation from the world. His message is one which speaks of the redemption of all mankind. His message is the one which offers hope to all mankind. We who believe are called to proclaim that redemption to the ends of the earth.

PRAY

WITHOUT CEASING AND

GIVE

SACRIFICIALLY THAT THE WORLD-WIDE WORK of THE SOCIETY MAY ADVANCE

Gifts to:

Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

CAN GOD?

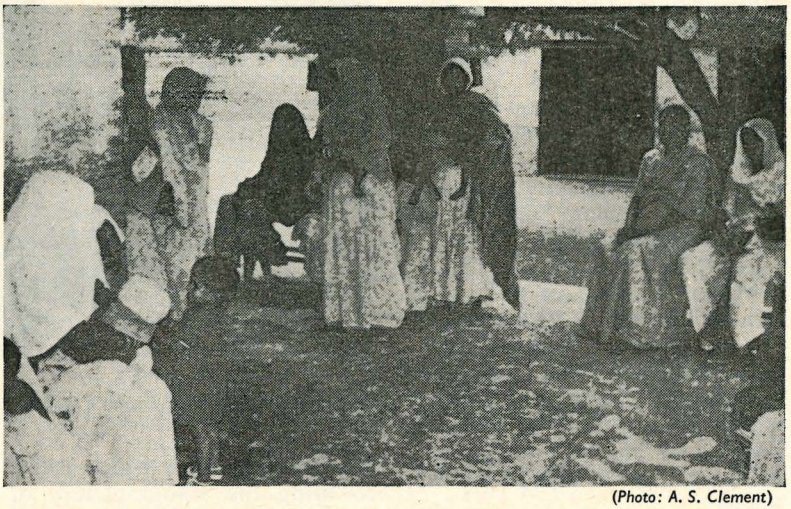
The progress of the B.M.S. Medical Missions Appeal

By JAMES BURTON (*B.M.S. Medical Director*)

AT the Annual Missionary Rally of the Baptist Assembly on 29 April, 1964, a £100,000 Medical Appeal was launched. That sum is urgently needed to remedy the serious deficiencies in the buildings and equipment of B.M.S. hospitals, thus enabling the Society to demonstrate more effectively the compassion of Christ to a needy world.

So wonderful has been the initial response from the Baptists of this country to this Appeal from their Missionary Society, that the first chapter can now be told of a thrilling story—the story of how God has been touching the hearts and consciences of His people to respond to this need.

The first milestone of £25,000 (£27,318 up to 28 Feb.) has now been well passed as gifts of all sizes, from a few shillings to £1,000, have poured in a steady stream into B.M.S. Headquarters. Many of these gifts have brought with them a church's or an individual's challenge to the denomination and I would like to share with you some of these challenges.



(*Photo: A. S. Clement*)

Out-patients waiting at the Christian General Hospital at Palwal, North India. This is one of the B.M.S. hospitals which will benefit by the B.M.S. Medical Appeal

A challenge

From the generous donor of £1,000 came the challenge—"If only 99 other Baptists will do the same your target would be met!" Are there not many in the denomination who would accept this challenge, and match God's goodness to them by a gift of equal sacrifice?

From a young nurse who, by means of a modern orthopaedic spinal operation, was restored to health and to her beloved profession, came the promise of a week's salary for each year of the two Appeal years and a challenge to other Baptist nurses to do the same.

As this challenge went forth others were prompted to respond, and one nurse, not content with giving one week's salary, sent two! Their gifts are ear-marked for an urgently needed nurses' classroom at our Palwal Hospital in India. How many of us would be prepared to face up to giving one week of our salary, let alone two, to demonstrate the compassion of Christ to a needy world?

A stirring appeal

From one of our Baptist churches in Wales came a stirring appeal to the Baptists of Great Britain that, out of our relative affluence and in face of the world's appalling suffering and need, as British Baptists purchase savings certificates or invest in any other direction during the two years of the Medical Appeal, they make a gift of 5 per cent (or 10 per cent if possible!) of the total of their new investments to the fund. This small sacrifice would send our total rocketing towards its target.

A wonderful response

We must also mention the wonderful response already made to the challenge of re-equipping our hospitals with adequate and modern equipment. With gratitude to God we acknowledge many magnificent gifts worth tens of thousands of pounds, much of which has already arrived on the fields or is in transit at sea or at the docks. This has included expensive X-ray plant worth thousands of pounds and medical and surgical equipment of all kinds, such as a complete operating theatre, the entire contents of an acute surgical nursing home and a great list of specialized medical equipment such as surgical diathermy, physiotherapy apparatus, anaesthetic apparatus,

sterilizing plant, operating theatre equipment, etc.

There have come also valuable gifts of drugs, like the £2,000 worth of life-saving drugs flown to Congo by the friends of the Australian Baptist Churches, and a very large shipment of penicillin from one of the great pharmaceutical firms in this country, all coming just in time to meet the critical drug position in the Congo Republic. We also acknowledge large and generous gifts from Oxfam and other similar organizations.

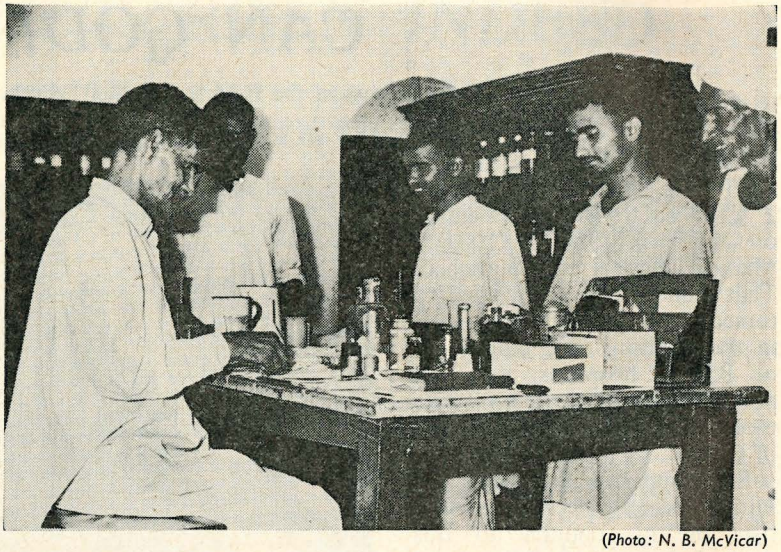
All these tell a story of God's provision in time of need and the thrilling story again would not be complete without mentioning the generosity of another anonymous friend of the Society who is sending all these valuable articles of medical equipment overseas, *free of charge* to the Society.

Copies of this year's Medical Report are already being widely circulated in the churches. The report, entitled *To Demonstrate the Compassion of Christ*, depicts something of the work accomplished in our hospitals and dispensaries during another year and contains much valuable information relative to the Medical Appeal.

First major project

Already programmes to provide modern sanitation and electricity have been started and urgently needed equipment purchased. In faith, the first major project of the Appeal has been initiated—£25,000 to be spent in reconstructing and modernizing Chandraghona Hospital in East Pakistan. This is only the first of many urgent tasks which we trust we may embark upon shortly.

It is becoming more and more apparent that the Appeal was long overdue. For example, at our Berhampur Hospital an emergency situation has arisen and an urgent request for help has been received, which seems to bring the whole picture of need into focus. The work there is constantly increasing and is full of promise and opportunity.



(Photo: N. B. McVicar)

In the dispensary of the men's section of the Christian General Hospital at Palwal

Yet we have received the news that our staff has had to evacuate the whole of the Out-Patient building; it has been declared unsafe, and liable to collapse at any moment. The Out-Patient block is a two-storied building housing, on the ground floor, the hospital office, waiting room, consultation room, treatment room, laboratory, dispensary and store room. On the upper floor there are two staff bedrooms, bathroom, public room and kitchen and this building is out of use!

The hospital office is at present housed in a private ward of the hospital, thus resulting in loss of income, while all the medical work, in connection with the above mentioned rooms, is being carried on in one small bungalow! The terrific heat and discomfort being experienced by both patients and staff alike must be more than obvious to every reader. This is just another project where urgent action is called for, especially since June–November are monsoon months when practically no building work is possible.

May we especially remember our Berhampur Hospital staff in what must be a very difficult and frustrating situation, and yet a very challenging one, placed as they are among an ever increasing local population of, at present, some 83,000 people.

We are not unmindful of the urgent needs of the Society's General Fund and we believe that you will worthily honour your obligations in this connection. It would, however, be a tremendous encouragement to the whole denomination if the Appeal total could be pushed up to the half-way total before the forthcoming Assembly. During these next few weeks shall we pray for a special response from those to whom God has entrusted much, not only because this would bring fresh impetus and encouragement to those not so blessed, but because the money is so urgently needed now.

Can God? Most certainly yes, God can—through you and me.

Brazilian Churches Prepare For Evangelism

Brazilian Baptists, with B.M.S. missionary Roy Deller, have been busy preparing maps of Cascavel. In preparation for the National Evangelistic Campaign of Brazil, they were planning to visit every house in the town once or twice before March.

Last October courses were started in evangelism for church members. These began with courses in state capitals—for local leaders from Cascavel this meant a visit to Curitiba. The courses lasted for three days with intensive training from gifted speakers. Representatives of almost every church in the State of Paraná attended.

In November last eight churches in the area of Cascavel attended a regional course in the town of Goio Ere. The course was led by the pastors of that area and a representative from the national campaign from Curitiba. Lastly, were held local courses which lasted for two days. These were led by local pastors.

These courses have proved very effective in stimulating interest and equipping church members for their part in the nation-wide campaign.

Forty Registrations A Day Herald Big Attendance At Miami Congress

About forty registrations a day are being received by the committee on arrangements for the Baptist World Congress next June 25–30.

Possible record attendance

Conrad R. Willard, general chairman, said that the heavy flow of registrations and requests for information more than six months in advance indicate a possible record attendance at the world meeting. Preparations are being made to accommodate as many as 30,000 delegates from seventy countries, he said, and even more hotel space is available if needed.

This will be the first time since 1950 the Congress has met in North America. It met in London in 1955 and in Rio de Janeiro in 1960.

ANNUAL ASSEMBLY, 1965
Missionary Occasions

The Annual Baptist Assembly will be held this year in Leeds. The public missionary meetings are as follows:

Saturday, 1 May

UNITED YOUTH CONFERENCE and RALLY. Theme: "The Uncommitted".

2.30 p.m. Conference, followed by tea. South Parade Baptist Church. Admission by Ticket only.

6.30 p.m. Rally. Oxford Place Methodist Church.
Speaker: Rev. B. E. Gilbert, B.D., Chairman of the Baptist Youth Movement.

Monday, 3 May

2.30 p.m. **INTRODUCTORY PRAYER MEETING.** Oxford Place Methodist Church.
The Rev. D. S. Russell, M.A., B.D., D.Litt., Joint Principal of the Northern Baptist College, will preside.

Tuesday, 4 May

1.30 p.m. **WOMEN'S ANNUAL MEETING.** Oxford Place Methodist Church.
Chairman: Mrs. M. O. Davies, J.P., B.A., Chairman of Women's Sub-Committee.
Speaker: Miss V. A. Mason, S.R.N., S.C.M., of Bolobo, Republic of Congo.
At 12.15 p.m. Luncheon. Ticket Holders only.

2.45 p.m. **ANNUAL MEMBERS' MEETING.** Oxford Place Methodist Church.

5.45 p.m. **MEDICAL MEETING.** Y.M.C.A., Albion Place.
Chairman: Dr. W. H. Craven of Halifax.
Speaker: Dr. James Burton, Medical Director, B.M.S.
At 5.00 p.m. Tea. Ticket Holders only.

Wednesday, 5 May

11.00 a.m. **ANNUAL MISSIONARY SERVICE.** Oxford Place Methodist Church.
Preacher: Rev. G. R. Beasley-Murray, M.A., Ph.D., D.D., Principal of Spurgeon's College.

7.15 p.m. **ANNUAL MISSIONARY MEETING.** Oxford Place Methodist Church.
Chairman: Rev. J. B. Middlebrook, M.A., Chairman of the Baptist Missionary Society.
Speakers: Mr. Stanley Mudd, M.A., of East Pakistan.
Dr. John F. Carrington of the Republic of Congo.
(Arrangements for an overflow meeting, if necessary, are being made.)

Food Shortage

Some parts of the state of Orissa, India, have recently suffered from a serious food shortage.

In Balangir the rice harvest last year was fairly good. Even so people will suffer because of the steady rise in food prices.

The hardest hit will be the ones that do not own any land. A number of Christians are in this sad position.

Staff Needed

There are vacancies at the B.M.S. headquarters for shorthand-typists and office juniors. The work is interesting and varied and offers an opportunity of missionary service at home to those with a sense of vocation.

Anyone interested should write to the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

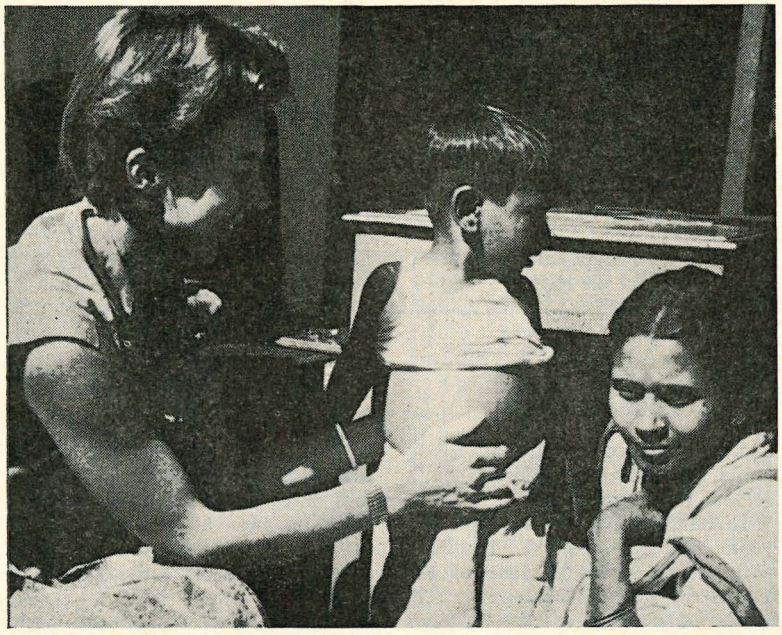
GOD HAS USED THE BENGAL REFUGEE SERVICE

THREE-AND-A-HALF million refugees would create a problem to tax the resources of any community. For already overcrowded Calcutta and for the State of West Bengal, with all its resources needed to raise the economic and educational standards of its own people, the waves of refugees who came from East Pakistan to West Bengal (and mostly into Calcutta) between Independence and 1958, created problems beyond the power of immediate solution.

Christians in India and in other parts of the world knew that to be obedient to Christ they must share responsibility for the welfare of the refugees in West Bengal. In 1960, therefore, the National Christian Council of India established Bengal Refugee Service. The World Council of Churches, Church World Service in the U.S.A., the Lutheran World Federation, and Lutheran World Relief regarded Bengal Refugee Service as the means by which their members might show Christian compassion.

To assist in rehabilitation

The aim of the Service is not to provide relief for large numbers of refugees—that would tax the resources of the largest non-Governmental organizations; but rather to assist in the rehabilitation of a comparatively small number of refugees. Therefore, by arrangement with the Government of West Bengal, the Service began work in six Government-sponsored refugee colonies around Calcutta, and also began a scheme for resettlement of tribal refugees in the Cooch Behar district.



Dr. Joan Bennett, a B.M.S. doctor who was formerly on the staff of the Bengal Refugee Service, examining patients at a clinic for women and children. Dr. Bennett is now on the staff of the Christian Medical College and Hospital, Ludhiana

Responsibility for 20,000 refugees

In 1963, Bengal Refugee Service offered to be responsible for the transfer and resettlement of 6,000 refugees who had been "squatting" in and around Sealdah station, in appalling squalor, for a number of years. By May 1964, they had been taken to three new areas in the northern suburbs of Calcutta. Thus the Service accepted responsibility for more than 20,000 refugees in nine separate colonies in the Greater Calcutta area.

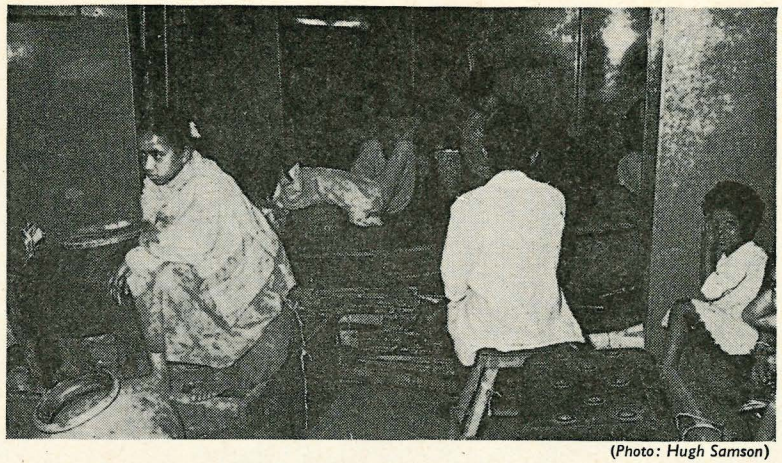
We recognize that rehabilitation is not possible without employment, medical care, education, training for positions of responsibility in rapidly developing India, the development of new social attitudes and assimilation into the West Bengal community.

These, therefore, are the things we seek to do.

Recognizing that, because of vast unemployment and underemployment problems in Calcutta many refugee families will be unable to get employment, we have assisted in the establishment of small-scale industries. These include two weaving factories, two factories where women make glass ampoules, a small factory for making conch-shell bracelets and a tailoring centre. We are now seeking the co-operation of the Khadi and Village Industries Commission in the establishment of small cottage industries which will, at least, provide a supplementary income for a large number of families.

Years of malnutrition and privation have left their mark on many refugees. Most of them are too poor to pay for medical

care and the Bengal Refugee Service has therefore established a mobile clinic which visits each refugee colony. Tuberculosis is, not surprisingly, a terrible scourge. The Service in 1964 put into operation a complete T.B. programme, undertaking with its Mass Miniature Radiography unit a complete X-ray survey of all refugees who are our responsibility. For those found to be suffering from T.B., the Service provides the necessary treatment.



(Photo: Hugh Samson)

Refugees being moved to their resettlement areas

A severe handicap

A person who, in addition to being a refugee, is also illiterate suffers an extremely severe handicap in the community. Bengal Refugee Service aimed at establishing a primary school in every refugee colony, with the intention of providing free primary education for every refugee child. Classes in adult literacy are also held and already we have seen the most promising consequences.

Knowledge of the three R's is, of course, not enough in a community where there is fierce competition for jobs. The Service now has a commercial college, where at present fifty young men and women are taught typing and shorthand. In addition, fifty refugee boys, selected because of their aptitude for technical training, have begun a three-years' course at one of the best technical institutes in India. We cannot guarantee them jobs but we can give them the personal equipment which will make it easier for them to get jobs in West Bengal.

(Photo: Hugh Samson)

Refugees tearing down their flimsy shacks outside Sealdah Station before being moved to resettlement areas

To help refugees

Refugees who for seventeen years have lived in refugee camps as "squatters" cannot easily adapt themselves to the requirements of hygiene in a newly-constructed village. Many children have never seen latrines or had the opportunity of using bathrooms. It is not enough merely to supply the ordinary facilities which one expects to find in most communities; we have trained these people to use the facilities, to understand the basic principles of hygiene and to enable them to live as healthy people in a healthy community. It was to help refugees to become responsible citizens that the Service was established.

God has used the service

We can point to many failures on our part; we can point also to ways in which God has used the Service to achieve a better life for His people, the refugees.

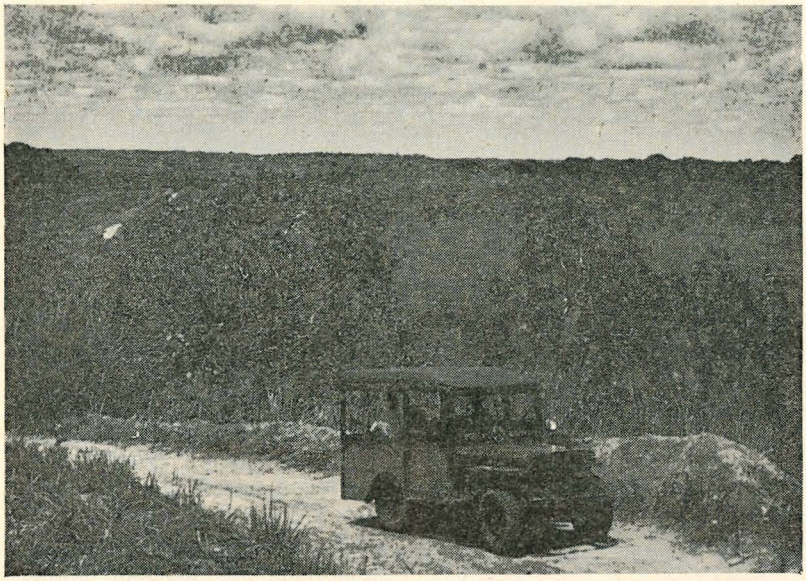
(From: The Monthly News Letter)

JOURNEY FR

By JOAN

In January this year because of rebel a withdrawn from Bolobo. This article is a

We ask your prayers for the Church in aries may soon be allowed to return to



The missionaries' jeep taking out evangelists to the villages near Bolobo

WE could not really believe that we would have to leave, but when the rebels were reported to have attacked the Europeans at the Timber Factory, Sobopla, fifty kilometres away, and then had ambushed the military patrol on its way to investigate, fifteen kilometres away, we decided, after consultation with the African Church leaders and Léopoldville, not to stay to welcome them to Bolobo.

(Photo: Joan Parker)

"We . . . thankfully got out of the boat to stretch our legs"

With the Catholic missionaries, we set off from Bolobo in their motor-boat, the *Jean Baptiste*, about 3.30 on Saturday afternoon (23 January). Little did we think then that it would be over twenty-four hours before we reached our destination.

We had treated the soldiers wounded in the ambush, handed over the keys of the hospital to one of our senior nurses, hurriedly packed our bags, and left. Our dogs and a few soldiers were the only ones to watch us leave.

The *Jean Baptiste* was a rather ancient, flat-bottomed craft, designed for ten people. We numbered twenty-eight in all—eleven of us of the B.M.S., with five children (the youngest five weeks old), four Catholic nuns in their long white habits, four bearded Catholic priests, the wife of a Portuguese trader and her two small boys, and a Congolese mechanic, who came to pilot the boat through the treacherous Congo waters. All us, plus our luggage. We were rather crowded!

The night passed reasonably quickly as we continued our way southwards. At one point though, Mpeti, our pilot, must have dozed off to sleep, and the boat did a "U" turn and headed back up stream. Fortunately, those at the front of the boat noticed what had happened, but those at the back, steering, were quite unaware that anything was amiss. For half an hour we drifted, trying to determine which way the river was flowing, till everyone was convinced in which direction was Léopoldville.

As soon as it was light we started looking for a place to pull into shore. At 6.30 a.m. we landed at a small fishing village and thankfully got out of the boat to stretch our legs.

As we got back into the boat and set off again we saw the little yellow plane of the Missionary

(Photo: Joan Parker)

"We saw the little yellow plane of the Missionary Aviation Fellowship searching for us"

OM BOLOBO

PARKER

tivity in the area, our missionaries were account of their journey to safety. he Bolobo area and that B.M.S. mission- :rve at that station.

Aviation Fellowship searching for us. Soon they spotted us and were circling low round us. How wonderful it was to know that we had been found! The next time round a message in a plastic container was dropped. Eagerly we fished it out of the river. If all was well we were to make no signal. We watched the plane circle round again, then turn and head back for Léopoldville. At least our friends there would now know that we were safe.

That day seemed the longest any of us had experienced. We heard the news of our escape on the radio, and later the news of Churchill's death.

By the afternoon we were all feeling rather weary! We entered Stanley Pool towards 4.30 p.m. and shortly after the M.A.F. plane was circling round us again, as if to encourage us on the last lap. A little while later our attention was attracted by a canoe with an outboard motor, racing across the Pool towards us—the occupants waving excitedly. Were they rebels, or Government officials, or who?

(Photo: Joan Parker)

"By the afternoon we were all feeling rather weary"

As the canoe drew up alongside there aboard were Rev. Fred Drake, our Field Secretary, and the British Consul, come out to direct us into the shore. We landed about 6 p.m., coming ashore at a place where old river steamers and barges are moored. Pulled from above, and pushed by the British Consul from below we were all soon up on to the barges, then across a narrow plank on to dry land again. We made rather a sorry picture as we waited for transport to take us into Léopoldville.

Before long we were all in cars for the last sixty kilometres of the journey to Léopoldville itself. Just to make us really welcome, we were stopped at two road blocks on the way and our scanty baggage searched—for weapons!

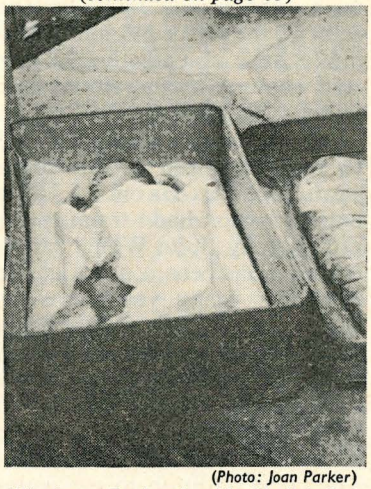
(Photo: Joan Parker)

"We made rather a sorry picture as we waited for transport to take us into Léopoldville." (The boat in the background is not the one in which the party travelled)

A royal welcome was waiting for us at the B.M.S. headquarters in Léopoldville—our friends and colleagues here so relieved at our safe arrival.

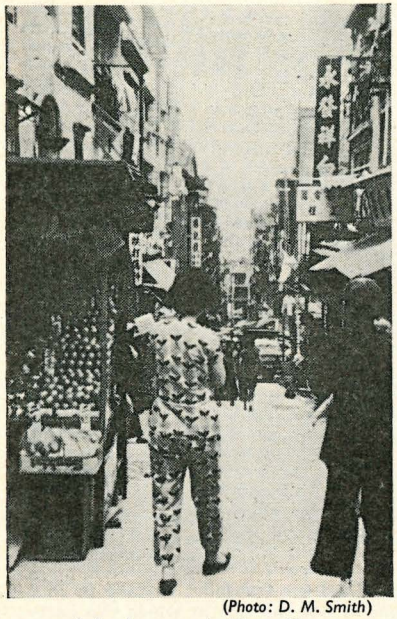
Next day we were able to take stock and discover just what we had brought out with us, and what we had left behind. Between us we had the main

(continued on page 63)



(Photo: Joan Parker)

"Kathryn Ruth, the MacNeills' five-week old daughter, had no 'crib for a bed' but seemed quite content to use a suitcase instead"



(Photo: D. M. Smith)
A back street in Hong Kong

SERVING IN RENNIE'S MILL CHURCH CLINIC, HONG KONG

By DOROTHY M. SMITH

TWO years after the typhoon which destroyed our previous clinic building we are still using the temporary quarters which were taken over in such a hurry at that time. However, a new building has arisen on the site of the old, and we are eagerly looking forward to the day when we can move in. The clinic staff have continued to work uncomplainingly in the somewhat cramped conditions.

We have recently had a few staff changes at the clinic. Our nurse/radiographer, Christine Wong, is now working for the Government, and in her place we have an ex-Haven of Hope patient who had training in radiography, John Wong. James Ni, who has been a nurse at the clinic for many years, has recently begun the laboratory technician course at the Haven of Hope. John Yeung (registrar) and David Chung (secretary) have both also left the clinic after several years of service. The latest addition to our nursing staff has been Florence Hung, who was trained at the Haven of Hope.

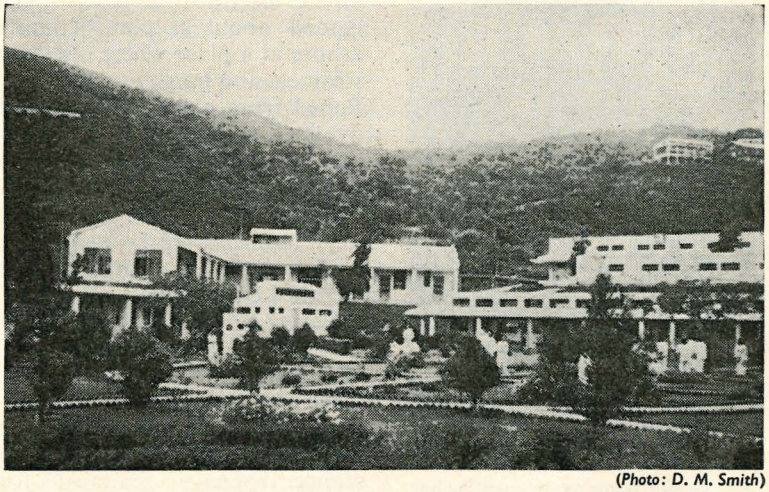
With Mrs. Tai faithfully taking care of the administrative work, I have been able to spend a good deal of time among the patients in the clinic, dealing mostly with the surgical cases. The summer months always see a large increase in the number of surgical cases, the majority of which are fungoid infections, wounds to be stitched, infected bites and sores, and the biggest abscesses I have ever seen. By far the greater number of surgical patients are children.

One of our more unusual cases recently was a boy with monkey bites. After suffering with a badly infected arm I do not think he is likely to go playing with monkeys again for some time!

Hong Kong's nineteen-month drought was finally broken last May, and since then we have had an abundance of rain. The Hong Kong folk managed marvellously during the water shortage, and it is probably due to the work of the Government Health Department that no major outbreaks of infectious disease occurred during that time. The water shortage, however, added to the running costs of our clinic since every drop of water used in the staff residences had to be carried.

An average of eighteen children have been in residence at the Preventorium throughout the year. These children join staff children once a week for the Sunday School.

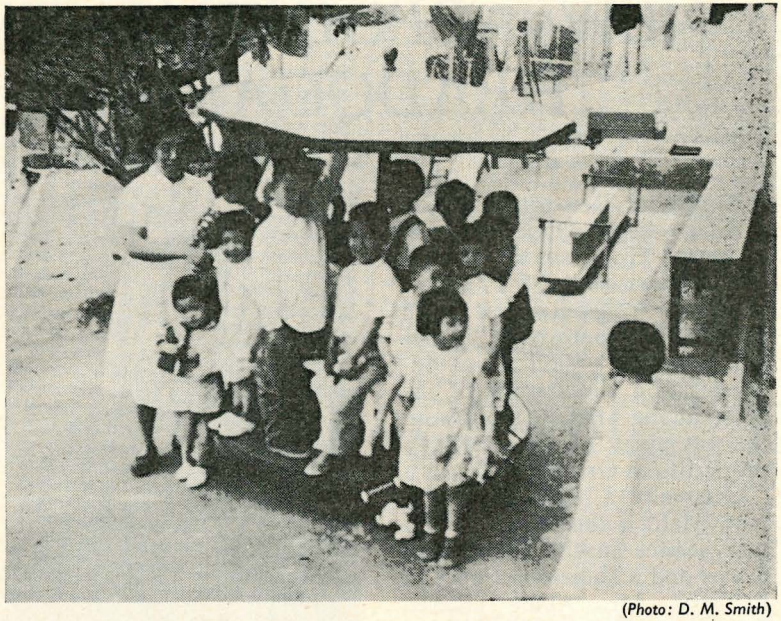
The staff continue to take turns in leading morning prayers and the weekly Bible study. I am impressed at how ably some of them do this. They are more fearless than most of their contemporaries in England would be.



(Photo: D. M. Smith)
Patients taking the air in the Haven of Hope Sanatorium in Hong Kong

THE MEDICAL WORK OF THE RENNIE'S MILL CHURCH CLINIC

By ELLEN M. CLOW



(Photo: D. M. Smith)

Children at the Preventorium at the Rennie's Mill Church Clinic

RENNIE'S Mill Village is like Zachariah's prophecy of the New Jerusalem in so far as there are plenty of children playing in the streets thereof. Some paths are almost precipices and the toddlers tumble down, are bruised and wounded, and come to the Clinic to be made whole. Hawkers sell fly-infected cheap sweetmeats. Mosquitoes breeding in dirty pools bite and the bites become abscesses and sores. Sudden changes in weather along with inadequate housing produce respiratory infections.

So the village falls short of the New Jerusalem! But, thanks to the caring of churches all over the world, and to the cherishing of their own parents, the boys and girls usually recover quickly. Their bodies are fairly well-nourished, they are exposed to sea air all day long, and the refuse which collects on the shores is swept out by the tides.

Preventive work

At the Clinic there are always nurses, a doctor and up-to-date drugs available, day and night. The Government depends on the Church Clinic to do preventive work for the area. The population queues up for anti-cholera, anti-diphtheria, anti-poliomyelitis, and anti-smallpox treatments. These totalled 16,890 for one year, and in addition mass X-rays, Mantoux tests and B.C.G. immunizations were carried out for the schools. The visiting Government doctor was so kind as to say that thanks to the Clinic there has been no case of cholera in this area. The laboratory worker is kept quite busy and patients are fortunate that most tests can be carried out on the premises. The registrations for one year totalled 18,265, of which over 4,000 were "free". The HK$1.00 (1s. 3d.) charge covers professional advice, treatment and drugs.

The pattern of diseases treated does not alter much from year to year. Numbers are always increased in summer. Adult patients include such conditions as hypertension, neurosis, bronchitis, gynaecological diseases, urticarias and some of the antenatal care carried out for the local maternity unit.

Grateful to city hospitals

Always the Clinic has cause to be grateful to the city hospitals to which seriously ill patients are sent, but most especially to the Alice Ho Miu Ling Nethersole Hospital, which generously only charges nominal fees and which gives reports on cases received.

It would be erroneous to separate evangelistic from medical aspects of work, as our staff's aim is to show forth Christ in His servants' service, and this aim is frequently stated in the daily morning prayers. Some tracts and children's Christian magazines are given out from time to time.

When a patient is kept overnight in the "holding" ward there is more opportunity for conversation, and in one such case a woman desired baptism a few days before her death. The neighbouring pastor came at once, water was provided in a "dressings" bowl, and the waiting people could all hear his booming voice. There was a sense of awe and of comfort in the rooms that day.

The article on this and the facing page are extracts from Junk Bay Medical Relief Council Annual Reports, 1964.

Miss Dorothy M. Smith is a B.M.S. nursing sister serving at Rennie's Mill Church Clinic. Dr. Ellen M. Clow is a former B.M.S. Associate Foreign Secretary

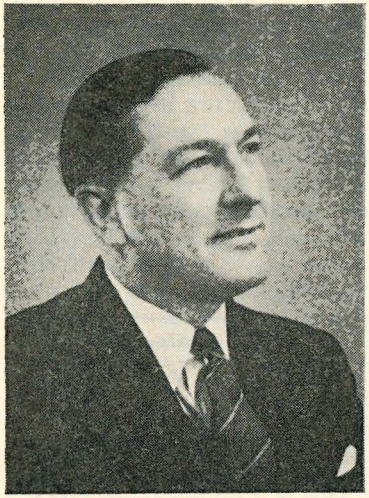
NEW APPOINTMENTS TO B.M.S. HEADQUARTERS STAFF

By A. S. CLEMENT, *B.M.S. Home Secretary*

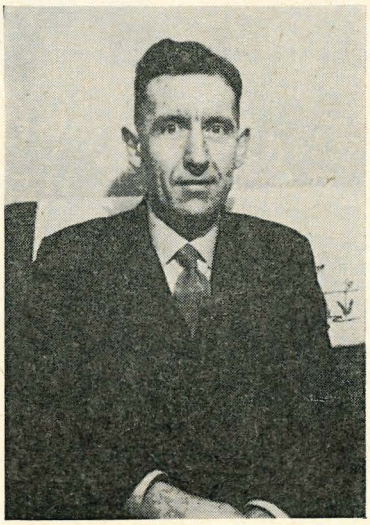
IN March, Rev. Basil W. O. Amey began his work as Assistant Home Secretary. He will be assisting the Home Secretary generally but with particular responsibility in relation to the organization, administration and staffing of the office at the Mission House and the oversight of the Society's properties in Great Britain.

Originally a member of the New Malden church, after military service in the Intelligence Corps and a short experience in industry, Mr. Amey entered Spurgeon's College for ministerial training. His first pastorate was at Upwell and Stow Bridge. In 1959 he moved to Bristol to become minister of the East Street church.

Very soon he became known as an enthusiastic supporter of the B.M.S. In 1960 he was elected Chairman of the Bristol Auxiliary, and the following year he became Secretary. He was then elected a member of the General Committee and



Mr. Kenneth W. Bennett, the new B.M.S. Accountant



Rev. Basil Amey, the new Assistant Home Secretary

appointed to the Home Organization, Finance, Asia, and Medical Advisory Sub-Committees.

He comes to the Mission House, then, with knowledge of the Society's affairs and with a zeal to serve it. At one time it was his hope to be a missionary overseas (his wife spent a year at Carey Hall), but the way seemed closed. Now he is glad to have the opportunity to fulfil his missionary vocation in terms of service in administration at home.

His interest in co-operation with other churches is evidenced by the fact that until his recent appointment he was President of the Bristol Sunday School Union and assistant editor of *Contact* the church paper for Bristol and the West of England.

New Accountant

At its January meeting the General Committee confirmed the appointment of Mr. K. W. Bennett as Accountant. He had been acting in that capacity for twelve months after four years experience in the Accounts Department.

It was in 1946 that Mr. Bennett first came to the Mission House as Assistant Secretary to the Baptist Men's Movement. Two years later he succeeded the late Mr. H. L. Hemmens as Secretary, and became known and respected throughout the Movement which owes so much to his thorough, careful and painstaking administration.

Previously he had had experience in the chief office of one of the larger Assurance Companies and during World War II served in the Non-Combatant Corps and the Royal Army Pay Corps. His war service took him to India where he spent three years. He was able to visit B.M.S. stations there and in Ceylon and to make frequent contacts with our missionaries.

In the London churches and much further afield he is known as a most acceptable lay-preacher, holding the certificates of the Serampore College, India, and the Baptist Union Lay Preachers' Federation. He possesses also the London University Diploma in Theology.

He is a deacon of Seven Kings Baptist Church, Ilford, and has already thrown himself wholeheartedly into denominational affairs, being a past president of the London Baptist Preachers' Association, and of the Eastern Group of the London Baptist Missionary Union and the London Baptist Association. He served as one of the Commissioners for the Ter-Jubilee Fund. The Society can expect from him a very high standard of loyal and devoted service.

News of the Church in China

A recent visitor to China, in discussion with a church leader, was given some very interesting comment on the present situation. Among other things, it was made quite clear that earlier reports indicating that Nanking Union Theological Seminary is the only Protestant seminary with a student body were correct.

The student body was estimated as only twenty-five, though it was also said that larger numbers came on occasion for refresher courses.

This contrasts sharply with the report of Rev. Li Ch'u-wen's statement in his meeting with a group of French Protestant leaders in Paris in May 1964, indicating that there were 100 students at Nanking Seminary. Whether this indicates a sharp drop in enrolment or is the result of widely disparate guesses on the part of two Chinese church leaders is impossible to know. The Graduate Institute of Theology in Peking appears to be a research centre without any students.

From the same source there comes an estimate that there are about 1,000 Protestant families in Peking with about 40 per cent church attendance; 5,000 Protestants in Canton with 14 parishes and 105 "church workers", of whom 34 are pastors. No figures on churches or membership are given for Shanghai. In Peking, it was said that there are four churches open, confirming earlier reports, and forty pastors, including a number who are retired. (With only four churches open, it is obvious that most of the pastors are not in active church work, but no hint of their activities is given).

On one Sunday in Peking, about 100 worshippers attended the service at the Mi Shih Church, about 80 per cent of them estimated as being over 50 years of age, though at a similar service in Canton at the Church of the Saviour, about 400 were present with young people predominating, with three pastors and a woman evangelist serving the church.

It was explained that state use of some church buildings was due to the fact that because of the use of such buildings in the past "as an American fortress, to fight the Chinese people", some were voluntarily rented to the state as a renunciation of imperialism.

Free will offerings are still received in the churches and these plus rentals from church property provide revenue for the continuing congregations. Earlier reports are confirmed that church property (presumably meaning that in use for worship) is exempt from taxation.

The Population Explosion and the Christian Community

The Population Reference Bureau in Washington, D.C., estimates the present population of the world at 3,300 million and says this will increase 1,000 million by 1980 if the current rate of increase continues.

The world total now rises by some 65 million each year, enough to populate a new nation larger than West Germany or the United Kingdom, according to a recent report of the Reference Bureau.

Latin America is expected to have the largest proportional gain during the survey period covering the next fifteen years. The greatest overall increase is predicted for China, which with an estimated 690 million people is now the world's most populous nation.

India, the world's second largest nation, with a population of 468.5 million, gains an additional 10 million people each year. Next in order are U.S.S.R. (229 million), U.S.A. (192 million), Indonesia (102 million), Pakistan (101 million), Japan (97 million), Brazil (80 million), West Germany (56 million) and the United Kingdom (54 million).

Although the various Christian communities of the world together constitute the largest religious group, the Christian movement in Asia and some parts of Africa becomes proportionately smaller year by year as a result of the "population explosion".

Early Morning Prayer Meetings

Churches in Brazil are not unmindful of the great need of prayer for their National Evangelistic Campaign.

For example, in Cascavel early morning prayer meetings were held from 6 a.m. to 7 a.m. during the first week of each month. These were held in addition to private prayer and the regular weekly prayer meetings.

God has already blessed the prayers. Believers have been built up and filled with a desire to win their friends and neighbours for Christ.

★ ★ ★

Christ The Only Hope

Cristo a Unica Esperance is the motto that is being used in the Brazilian National Evangelistic Campaign. The motto means *Christ the Only Hope.*

Under the leadership of B.M.S. missionaries stationed in Cascavel in Paraná State this motto has been painted on boards and nailed to trees, at intervals of about five miles, on 250 miles of roads around the town.

★ ★ ★

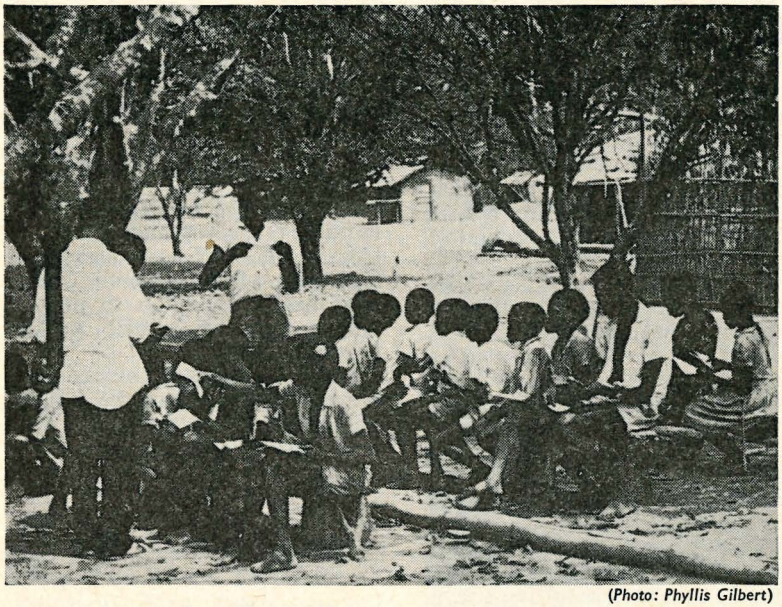
B.M.S. Wall Maps For Sale

A new set of four attractive wall maps, showing B.M.S. stations in Asia, Africa, South America and in three continents, has been prepared.

Each map is printed in three colours and is 17 in. × 23 in. in size. The price of each is 1s. 9d. but the set of four maps may be obtained at the reduced rate of 6s.

These maps are the sort to display in your Sunday school, church hall or on church notice boards to give information about the places where the Society is now working.

They may be obtained from the A.V.A. Department, B.M.S., 93 Gloucester Place, London, W.1.



(Photo: Phyllis Gilbert)

Angolan refugee children studying out of doors

Cloth from the East, Sewing Machines from the West Help Relief Work in Congo

The "fellowship, service and co-operation" channels of the Baptist World Alliance have co-ordinated to furnish clothing for Angolan refugees pouring into the Congo.

A shipment of several bales of white cloth donated and shipped by the Baptists of Czechoslovakia arrived at the same time as a shipment of thirty sewing machines ordered by the B.W.A. relief offices in Washington.

David Grenfell, the Baptist Missionary Society field secretary for Angola who moved to Léopoldville to help in relief administration, is distributing the cloth and machines.

"Eastern Europe, Western Europe and America all have thus combined their efforts to render aid," Dr. Klaupiks, relief co-ordinator for the Alliance, said. Assistance has come from Baptists in other parts of the world as well—but this simultaneous convergence of cloth and machines was seen as especially indicative of world Baptist fellowship.

The cloth is being used to make dresses and shirts for some of the 75,000 refugees who have entered the Congo Kibentele Centre from Angola due to fighting between the Angolan rebels and the Portuguese. Machines are being assigned to persons in the various villages in the Léopoldville area who are skilled seamstresses.

The Kibentele Centre, operated by Mr. Grenfell and staff, has clothed about 40,000 of the refugees since March 1964.

In correspondence concerning the gift from Czechoslovakia, Mr. Grenfell described the heavy flow of refugees:

"Even as I write this letter a large party of 400 have arrived at the house, many of them in shocking condition, due to living like animals in the forest for more than three years."

This particular group of refugees were from the Quibocolo District.

The B.M.S. Audio-Visual Aids Brochure

An attractive new Audio Visual Aids Brochure is now available giving information about B.M.S. films, transparencies, tape-recordings, plays, costumes, photographs and other display material for exhibitions for use in churches.

Complimentary copies of this brochure have been sent to all missionary secretaries so that one is available in each church.

Further copies may be obtained (price 1s., postage 3d.) from the A.V.A. Department, B.M.S., 93 Gloucester Place, W.1.

The brochure will help you to plan out your missionary meetings by giving you information about the type of material which is available from the Audio Visual Aids Department at the Mission House.

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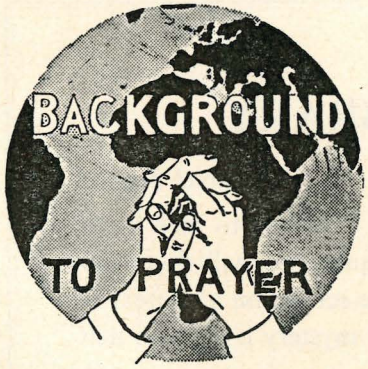

(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Church in the Upper River of the Congo Republic. Since the Prayer Calendar went to press, the political situation in the Congo has altered considerably: there has been civil war, with fighting in the Upper River region, and all our missionaries in that area have had to withdraw from their stations, with the exception of Upoto and Pimu. However, the absence of missionaries does not mean that religious work stops; the Church continues, under Christ, led by its trained African pastors and teachers, and the schools are still open, and even those Christians living in the areas occupied by the rebel government are allowed to worship freely.

Yakusu hospital is still open, although it has no doctors or European nurses. The trained African nurses are treating patients and are sending any cases they feel they cannot deal with to Stanleyville. Stanleyville Church and schools have continued to function as usual, and there have been baptisms there.

However, Christians in the Upper River region urgently need our prayer support. Many of them have lost loved ones and have seen friends and neighbours killed. Their country is at civil war and all of them must feel that the future is uncertain.

We can help by praying that their witness may be steadfast and that their faith may help the Congo Republic.

ACKNOWLEDGEMENTS

(To 16 February, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Work: Anon., £5; Anon., £2, for hungry children; Anon., £1; A Friend, £25, for Angola Refugees; Anon., £1; L.J., £1, for Ceylon Hurricane Fund; Anon., £5, for Bible School Students; Anon., £4; Anon., £2 13s. 1d.; Anon., £5; Anon., £5; Anon., 10s.; Anon., £5, for Angola Refugees; E.R.E. £5, for Refugees; Anon., 10s.; Anon., £1; Anon., £25; E.M.B., £1; Anon., £2; Anon., £1; A.G., £5; M.I. Williams, £2.

Medical Fund: Anon., £1; Anon., £1; O.A.P., £3; Anon., £5.

Special Medical Appeal: "Concerned", £2 10s.; Anon., £17 10s.; Anon., 5s.; Anon., £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
January				
15	Mrs. G. Battley	873	1	5
18	Mrs. M. J. Lund	50	0	0
25	Mr. G. F. Taylor (General Work)	100	0	0
	(Medical Work)	100	0	0
26	Mr. A. Nichols	50	0	0
28	Mr. E. H. Colman	6,425	0	0
February				
1	Miss E. F. Dunster	50	0	0
3	Miss R. G. Coles	618	2	7
8	Mrs. M. A. Hopkins	4,564	7	5
9	Miss Helen Gillies Crosbie	1,274	14	1

MISSIONARY RECORD

Departures

11 January. Mr. and Mrs. A. G. Mason and family, to Brussels for language study.

5 February. Dr. and Mrs. I. R. Grant, for Pimu, Congo Republic; Dr. and Mrs. J. C. Williams, for Cuttack, India; Mr. and Mrs. J. H. West, designated to Lungleh, India.

Arrivals

28 January. Rev. C. A. G. Austen, from Lingungu/Kibentele, Congo Republic.

31 January. Mr. and Mrs. D. J. Russell and infant daughter, from Yalemba/Bolobo, Congo Republic.

Births

10 December, 1964. To Rev. A. R. and Mrs. Hughes, of Ceylon, a son, Nairn.

6 January. To Dr. and Mrs. B. L. McCullough at I.M.E., Kimpese, Congo Republic, a daughter, Christine.

24 January. To Rev. K. N. and Mrs. Wicks, of Bhubaneswar, India, a son, Andrew John.

27 January. To Rev. J. K. and Mrs. Skirrow, of Rangamati, East Pakistan, a son, Peter.

Journey From Bolobo

(*continued from centre pages*)

essentials, and all of us had our lives. Kathryn Ruth, the MacNeills' five-week old daughter, had "no crib for a bed" but seemed quite content to use a suitcase instead.

As we praise and thank God for His guidance and safe-keeping during that long journey, our hearts go out to those we have been forced to leave. We ask you to join us in prayer for the Christians we have left in Bolobo, the pastors, the church leaders, the teachers and the nurses, that in this time of testing and possibly danger for them, the God we have sought to make known and to serve may be all-sufficient to them.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. A. H. Kirkby, B.D., Ph.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

First two titles

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This book is designed for the person who has questions and is willing to face them, and who is honest enough to realize that although not all questions will disappear simply by reading ninety pages, the remaining questions can be set within a context of meaning which, while not destroying mystery, invests the very mystery itself with new meaning. 6*s*.

PRAYER AND PERSONAL RELIGION — **John B. Coburn**

The author does not presuppose that we have made vast strides in the spiritual life. He starts with us right where we are, and takes us step by step into what is for most of us the relatively unknown land of prayer, so that we can come not only to know about God, but to know God and love Him. 6*s*. (*postage extra*)

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This attractive volume contains 31 essays, each of which is at once interesting, stimulating and helpful . . . they are pleasantly written . . . and all of them provide real food for meditation . . . they should be appreciated equally as a bedside book and as a quarry for ideas and material.—*Free Church Chronicle*

This new book *looks* like a gift book, with handsome green and gold binding and a most attractive jacket featuring the lovely lake at Buckingham Palace. As a bedside book it introduces something of Sunday into the busy weekday, giving the mind refreshment after the day's tensions.

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NEPAL

A mother and children in Chittagong, East Pakistan (*Photo: E. G. T. Madge*)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

DO YOU CARE?

An Angolan refugee child who had just arrived in Léopoldville from Angola. This photograph was taken in February

(*Photo: Phyllis Gilbert*)

YOU CAN HELP THE WORK AMONG ANGOLAN REFUGEES

THE pictures on these pages illustrate more graphically than words the plight of Angolan refugee children arriving in Lower Congo. The majority of them, like their parents, are suffering from malnutrition. Our missionaries tell us that fifty per cent of these children die and cannot be saved by hospital treatment.

Last year 75,000 new Angolan refugees arrived in Lower Congo, bringing the total of refugees there now to about 400,000. The last batch of refugees are those who took to the forests and hills and had hidden there for a number of years. Their plight is therefore worse than those who preceded them.

Tragic stories

The letters we regularly receive from Rev. David Grenfell, B.M.S. Angola Field Secretary (who is now in charge of our operations among the refugees in Lower Congo) make sad reading. They tell not only of children and adults dying of starvation but also of many families who have lost husbands, wives or children *en route* to safety in Lower Congo. They have died from treading on mines, bombing, or being shot at by Portuguese patrols. When they come to Lower Congo they need not only medical care but also the necessities of life—food and clothing.

Through the help of many organizations, including the Baptist World Alliance, Oxfam, Inter-Church Aid, Church World Service, and many others, relief is being provided.

Rev. David Grenfell tells of long queues waiting patiently for rations and clothing. For instance, he says that from March to December last year an average of 1,224 were given clothes each week (a total of over 51,000) and that there are still some 25,000 refugees yet to receive clothing.

Even with extra help, it has been difficult at the Relief Centre at Kibentele for the staff to cope with the problem of distributing food.

In addition to a relief programme, our missionaries are also engaged in a programme of medical care. The dispensary at Kibentele has been expanded to enable it to take 240 in-patients —six times the number accepted under normal conditions.

At *Ecole de Pasteurs et d'Instituteurs*, Kimpese, Miss M. C. Macintyre is treating refugees, and at the *Institut Medical Evangelique*, Kimpese, more than half the total number of patients are refugees.

Dr. R. P. Shields and Miss E. N. Gill are carrying on an itinerant medical service among the refugees by giving treatment at various Government dispensaries in the border area. Their work includes much exhausting touring and being continuously on the road for four or five days a week.

Educational work

Educational work has been successfully started among the refugees and the progress of Angolan students at a secondary school at Sona Bata has given much encouragement. Village primary schools in the Kibentele area have also given much satisfaction. There are forty classes with African teachers in various villages under the capable direction of Miss Vera Harrison. Because of the influx of new refugees there is a great need for more village schools.

There are now no less than 32 ex-Angola missionaries working directly among the Angolan refugees. Of these four are Methodists, two are United Church of Canada missionaries, ten Canadian Baptists and 16 British Baptists. Ten of these are doing medical work, 12 educational work, two agricultural work and eight are

(*continued on page 69*)

(*Photo: Oxfam*)

An emaciated Angolan refugee child

A PASTOR IN CONGO'S CAPITAL

STANDING in bold relief against the background of confusion and civil war in Congo is a man of God whose message is sure, whose goals are clear, whose ministry is being mightily blessed by the Spirit of God.

Dendale is a newer community of the vastly expanded capital of Congo, Léopoldville. It is bisected by a wide avenue which teems with traffic day and night. Pedestrians, cyclists, truck drivers, diplomats in limousines —all travelling this thoroughfare cannot miss seeing the large modern church (built by the B.M.S.), parsonage and adjacent church offices and meeting rooms set back on a full city block of land.

Well-attended church

Such passers-by frequently see large numbers of Congolese in front of the church and dozens of bicycles "parked" outside. They can easily sense that this is a well-attended church. If drawn to enter a Sunday morning service a visitor would find himself in a congregation of 1,500 to 2,000. He would be enveloped in a moving volume of eager song. Inevitably he would be stirred by the choral singing, the accompanying orchestra, the enthusiasm of this people. But he would best understand why this mass of happy people is here convened when the pastor begins his message. His has a gracious, lively manner. His voice is deep and replete with the tonal variations so dear to Bantu audiences. His message is presented with spiritual authority, bolstered by an obvious reverence for and knowledge of the holy Scriptures. There is no wondering at the goal of the preacher. He clearly defines his aim and energetically drives home his points. Here is an evangelist calling sinners to repentance and faith. Here is a shepherd feeding a healthy, thriving flock. Here is a man of God, under the guidance and power of the Holy Spirit, doing passionately the work of a pastor.

And this work is a daily, hourly pre-occupation for him. His schedule of week-day services is enough to frighten a lesser man. Monday, his day of "rest", is the time to get the new week's requirements under way. Then the pastor teaches a deacons' school of forty-four that evening. Tuesday has a women's prayer meeting at three and a men's prayer meeting at five, with from sixty-five to three hundred in attendance at each.

One hundred and fifty candidates

Wednesday is open house for those with spiritual or social problems. They meet with the pastor and his committee of "soul-shepherds". Thursday is a busy day with a class for women candidates for baptism at three and for men at five. Some one hundred and fifty candidates are being taught at present.

Following this, the heads of the church's twenty-five committees meet, make their weekly reports and present new propositions worked out in individual committees. These are discussed by the whole group and decisions are reached.

The thoroughness of organization in this church is astonishing. To name but a few of the committees, there are: the Sunday school committee, the committee on organization, the finance committee, the soul-winning committee, the committee of repairmen, the committee to comfort in time of death, the clean-up and decoration committee, the shepherd-of-souls committee, the committee of sages, the deacons' committee, committees for youth, for women, for baptism and for communion, the welcoming committee and the committee to help Christians in disputes with their neighbours, family or tribe. One is impressed by the thoughtful purpose and the energetic application to every major church problem these committees evidence.

In a land where pastors tend to dispense wisdom, judgement and vital decisions with reference only to a committee of one, this pastor is an anomaly.

On Friday, some two hundred men and women gather for a School of the Christian Family and, later, young folks soon to wed have their Marriage School.

Meeting with fellow ministers

Saturday sees the pastor meeting with fellow ministers of the city to plan for the following week's services. In the afternoon marriages are performed. Sixty-five couples were united in marriage by the pastor last year.

Sunday begins at seven o'clock with a Sunday school of eight hundred. At eight the pastor gathers his deacons in the study for a half-hour of prayer. From eight-thirty to eleven—or twelve, "if the joy of the Lord has greatly filled hearts"—some two thousand people gather for the worship service. Again, from two to four o'clock some fifty young people meet for Bible study with workers of the Scripture Union. From three to five a church school is held for about one hundred adults.

With such a schedule one would suppose the pastor would be absolutely worn out. Not so. He teaches religion in the public schools and is a prolific writer. Recent Kikongo publications

from his pen include: Revive the Church of Jesus, Flee Adultery, Jesus Christ Or Simon Kimbangu? Day by Day through Passion Week, and the Hanging of Ngabidila Alphonse. These are original works, very pertinent to today's Congolese and completely African in vocabulary and concept.

From a Polygamous family

Who is this outstanding pastor, this Jean Perce Makanzu? How did he get this way? Certain it is that Jean's parents could never have anticipated the man by studying the child. Born into a polygamous family, driven from his home and from place to place, kept from school until he was eleven years old, tempted and tried out of measure—surely there was little of promise in his early life.

At fourteen he was baptized and began "preaching" in his village chapel. Two years later he finished grade school and became a teacher. This lasted a year but led him at twenty-one to begin a four-year normal school course at Kimpese. For three more years he taught school and studied Bible correspondence courses from Belgium, France and Switzerland. His vacations were spent in evangelistic campaigns. His mission sent him back to Kimpese at the age of thirty, this time to the pastors' school. When Independence came he transferred to the Emmaus Bible Institute at Lausanne, Switzerland, for two more years.

These are the statistics, the bones. The spirit is something above and beyond. Hear the pastor himself: "September 6, 1949, at 8.30 p.m. I kneeled down in my house to pray. Suddenly my soul was flooded with an immense joy. I met Jesus. I was truly saved. I was born again. I passed from death into life . . .

"But it was at Kimpese, at the School of Theology, that God clearly affirmed my pastoral call. Since then I have never doubted my calling . . .

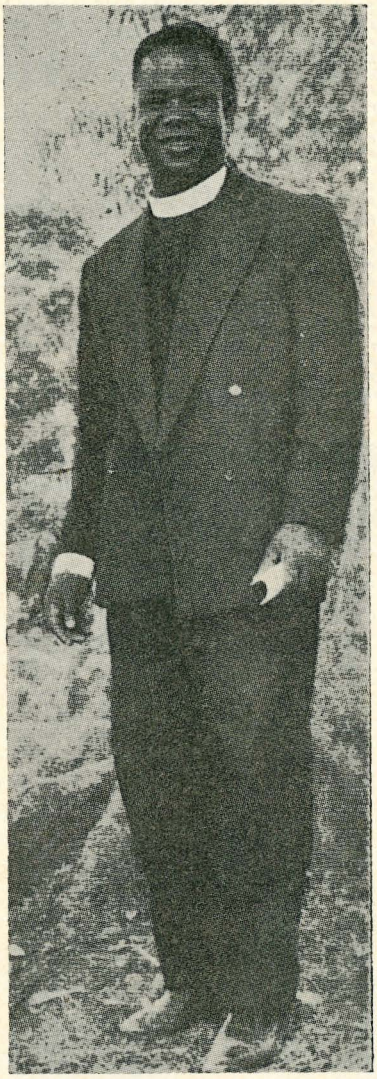
"It was there in Switzerland, at Emmaus, that I learned to believe the entire Bible, to live by faith, to wait upon God for all things, to believe in the reality and the power of prayer . . .

"From now on Christ is my guide . . . He shines on my path. Christ for me is an assured rest. I accept beatings, imprisonment, torture, reproach, the cross, blows, tribulations and temptations of the world as our Lord Jesus Christ lovingly accepted them. I too then, His unworthy servant, am ready to endure all these things in love and in total submission to Him, until the hour of my death."

A creation of God

Here in Congo there is a creation of God, a purchased people, a holy priesthood, an eternal order, the Church of Jesus Christ—and the gates of hell shall not prevail against it. Here in Congo there are men who have been raised up, groomed by the Holy Spirit of God to lead and feed the tender lambs, to protect from its foes the holy flock, to champion the truth, to condemn error, to seek and to save them which are lost. Among the foremost of these mighty men of faith and courage stands Pastor Jean Perce Makanzu.

From: *The Congo Mission News.*



Pastor Jean Perce Makanzu, pastor of the Dendale Church, Léopoldville

You Can Help the Work Among Angolan Refugees

(*continued from page 67*)

working directly with the refugees. All of them do church work.

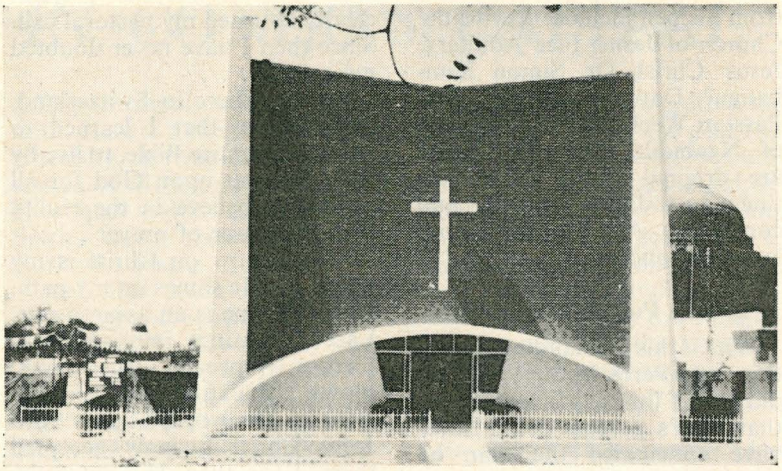
In addition, B.M.S. missionaries evacuated from their mission stations in the Upper Congo have given help in the relief programme.

One of the major ways of supporting this work is by giving to the B.M.S. that the Society may be able to maintain its missionary force to labour among the refugees.

Gifts may be sent to the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

EXTENSION WORK IN NEW DELHI

By G. H. GROSE



The front of Green Park Free Church, New Delhi, which was opened on Palm Sunday 1964

Rev. Peter Jacob, formerly pastor of the Green Park Free Church, helps to supervise the roof-laying

FIVE years ago I visited New Delhi and stayed with Rev. R. F. and Mrs. Tucker who were living on one of the new housing estates on the fringe of the city. Mr. Tucker had a motor-cycle of a very respectable age and on this we toured round his "parish". He showed me the gaunt and tumbling ruins of one of the old cities of Delhi, also the school building where the Church which he served was meeting and, nearby, a plot of land for a place of worship purchased by local and private donations. Little did I imagine that within five years I should be shaking brick dust out of my hair on this very site—gently perspiring the while over plans that the masons could barely understand!

The Free Church at Parliament Street had long been deeply interested in the creation of a daughter church to cater for Christian members and friends living anything from six to ten miles away in the new dormitory areas. Their interest took the form of steady and sacrificial giving, even though they had the task of building their own church hall. Those who moved away handed over the task and the vision to "newcomers". Plans were drawn up by a Hindu architect and passed.

At the time when I commenced as minister at Parliament Street, an Indian Baptist colleague and myself were faced with the need to put down foundations of the new building before the annual rains began to fall. Steadily the work progressed. Foundations were allowed to weather the prescribed period of the monsoon. Foundation members of the church met later to lay the commemorative stone. Up went the walls.

One auspicious day arrived when the concrete for the roof was to be poured. For such a big operation in reinforced concrete a motor-driven machine has to be hired, also additional labour, as in this part of the world the mixed concrete is conveyed from the machine by a human chain of coolies passing buckets. The coolies have to work in shifts as no cessation of the laying process is possible because of the quick-drying atmosphere. The tricky business is to get the various necessary quantities of men, machines and materials all together in working condition at one and the same time. During the day in question the weather appeared to grow

rather threatening—and a storm at this juncture would have caused great difficulty. We were thankful when the total area was finally covered and given a protective coat of wet sacking. During the evening when the critical hours had passed the rain began to fall.

During the building operation—a process extending over many months due to various shortages—members, friends and ministers took their turn in keeping an eye on the work. One friend in the forces took a month's leave in order to personally supervise the putting down of the church floor.

My Indian colleague having gone to the United States, an English Methodist minister took his place. The downstairs of the manse being built at the rear of the church was barely finished when my fellow minister moved into it. In order to give priority to the church building, he and his family of four lived in terribly cramped quarters, but I always remember his reaction when a friend suggested that to relieve the congestion the children might use the study office as a bedroom. "No fear!" was the reply, "I'll sleep in the living-room before that happens."

It was my Methodist colleague who bore the brunt of the battle for the opening. The pursuit of permits, the securing of supplies, plus the pressing demands of pastoral work meant for him a never ending whirl of activity in which normal routine went to the winds. A week before the opening, when by sheer bludgeoning the interior of the church had been finished (except for cleaning!) the front doors were still "missing". Faithful promises had not turned into actual fact—though we had often been solemnly promised that it would be all right on the day. With relief we saw the delivery of the various pieces of the door-

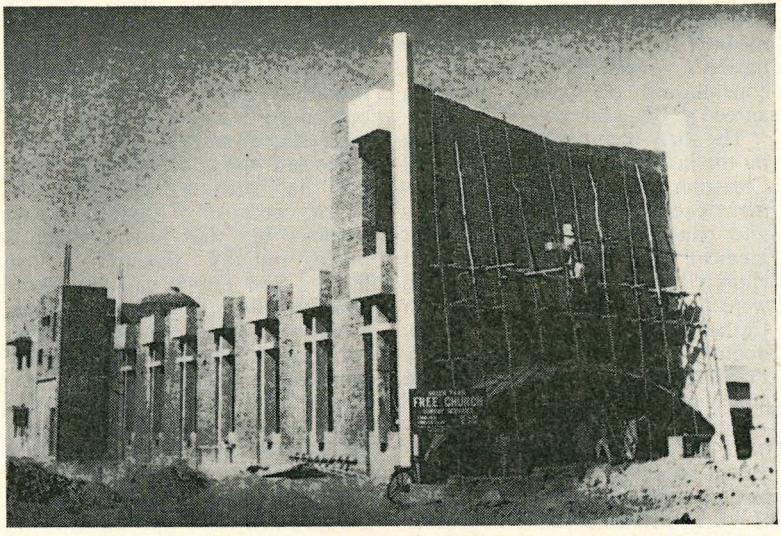
A gathering on the Green Park Church site in 1962

frame four days before the opening, but our relief changed to despair when after assembly it was found that the doors did not fit! A young man, who had only recently come into the Christian Church and who had had some experience of industry, took on the task of sitting over the workmen as they sought to rectify mistakes.

I was ready for anything as I made my way to the site on the day fixed for the opening, but, across the twenty-foot chasm which the Public Works Department had dug for their own reasons along the whole road frontage, I saw with relief that the doors were "in"—and glass, too.

Friends from many of the Protestant churches in Delhi gathered in good numbers for the occasion, and with a packed building inside and an overflow gathering outside, the "drama of the doors" already relegated to a memory, we heard the words "Open the doors" and with Psalm 100 in mind passed inside to declare the building open to the glory of God.

The attendance and enthusiasm of the members of the Green Park Free Church and the work which God is doing through them, confirms the validity of the vision—God's extension work in New Delhi.



The view of the Green Park Free Church just before the opening (note that the first floor remains to be constructed at a later date

(*Photo: Colin Grant*)

Miss W. G. Turney, B.M.S. Field Secretary in Ceylon, discusses a point with her office secretary, Mrs. Suraweera

Indian Leaders Warn of "Population Explosion" Dangers

Widespread famine, starvation, and unemployment face India within twenty-five years unless immediate steps are taken to stop the nation's "population explosion" a consultation on family planning agreed at Bangalore.

The forty-member group meeting on the invitation of the Ecumenical Christian Centre included government leaders and officers of factories and banks, as well as Protestant medical doctors, theologians, and church leaders. Also participating were a representative of the Roman Catholic church and five Hindu doctors representing the Family Planning Bureau of the Mysore government.

The group was in general agreement that family planning represented the best way of preventing a further population explosion. Several also urged concentration on greater food production and industrial expansion as other necessary steps.

Dr. Raja Rao, Family Planning Chief for Mysore State, told the consultation that the state government-sponsored programme is insufficient because of inadequate funds and staff, even though the central government is giving it an increasing amount of aid.

He said the approach to individuals had proved largely unsatisfactory because of prejudices and shyness, but that now contact is made initially through village leaders and this is proving "very effective" despite opposition from Roman Catholic priests and to some extent from Muslims. He said political considerations also militate against family planning in some areas because minorities are fearful that if their numbers decline their political rights will be ignored.

The group agreed that religious groups must take a prominent role in family planning if the population explosion was to be avoided.

BRAZILIAN L ARE EFFECTI

The work of the Baptists in Brazil is not dependent upon ordained ministers or other seminary-trained leaders. And that is good. There are not enough ordained preachers to go round.

There are about 2,000 Brazilian Baptist churches and 4,000 preaching places and only about 1,200 pastors. More are needed now and still more will be needed after the 1965 nationwide evangelistic campaign completes its formal services in early summer. The goal of 300 new churches as a result of the campaign is expected to be surpassed.

All of this growth in Baptist life in Brazil would be impossible were it not for the dedicated and sacrificial laymen and women of the churches. There are many lay preachers.

There is Viveiros Cabral, who has been a Christian about two years. Representative for a commercial firm in Fortaleza, he travels about the state of Ceara. As he works among upper middle-class people he talks about the Lions Club, of which he is organizational vice-president, and gives his Christian testimony. He contacts officials and hunts up the Baptists of each city.

There is Hildbrando Guimaraes, a lawyer who heads an insurance company. He is past president of the Lions Club of Fortaleza and current president of the Baptist board of the state of Ceara. "A very effective preacher, he takes Christ everywhere he goes," says Southern Baptist missionary J. Daniel Luper. Mr. Guimaraes has already started one Baptist church and is committed to starting another.

Nicolau Cerqueira, a believer for little more than one year, owns a store in the centre of the city of Fortaleza. Also owner of a jeep, he

BUY *WONDER*
The Junior Maga
Price still onl

AY BAPTISTS
/E WITNESSES

loves to go into the interior of the state of Ceara and preach in central parks in the towns and cities. Mr. Luper says of him, "With simple and sincere words he makes an impression upon the people that an ordained minister would not be able to make."

Leon Guedes Correa, owner of an appliance store in Recife, has given out 1,000 Bibles with purchases as part of his contribution to the evangelistic campaign.

Nineteen-year-old Odon Araujo, who two years ago was leader of a juvenile gang, is now office boy in the campaign headquarters in Recife-district headquarters (one of ten) for the states of Pernambuco Rio Grande do Norte, Paraiba, Alagoas, and Sergipe.

The speciality of Mrs. Honelia Britto is telling illustrated gospel stories in house-to-house visitation. She also likes to hand out tracts and gospels portions. Leaving her family, she goes on rough trips into the interior, throwing tracts out of the car window to the people she passes.

Mrs. Britto and Mrs. Miriam Abreu, another housewife, got on a bus a few days ago and made their first trip to Brabalha, in the southernmost part of the state of Ceara, to visit for Christ. On the outskirts of the town they saw a sign which said "Halt, Protestants, this town has already been evangelized." Undismayed, they went on and got off the bus and started down the streets handing copies of the Gospel of John to everyone who would take one, and that was everyone but two or three elderly women.

These Brazilian Baptists and thousands like them in purpose and courage are the reason why the nationwide evangelistic crusade is already producing amazing results.

LANDS
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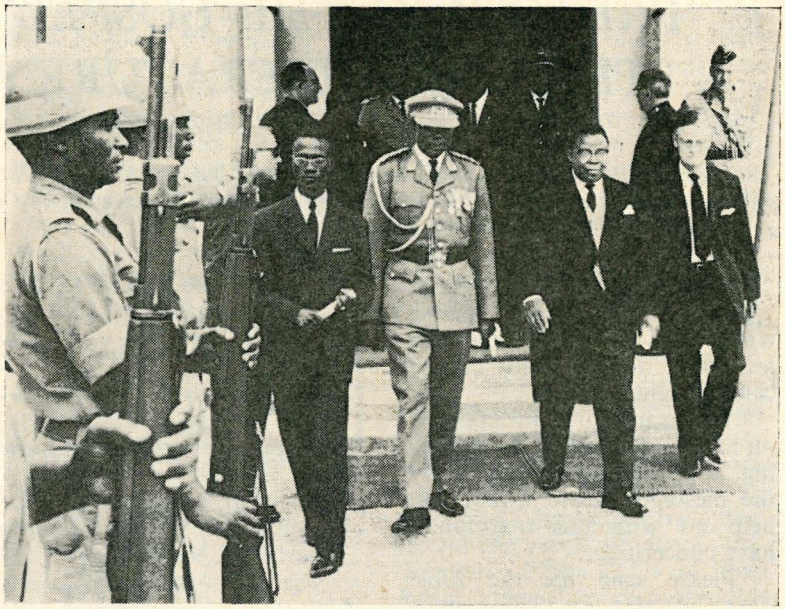
2d. Monthly
FOR YOUR CHILDREN



(Photo: Phyllis Gilbert)

The President of the Congo Republic, President J. Kasavubu (in morning coat) and the British Charge d'Affaires (to the right) leave Kalina Church after an official remembrance service for Sir Winston Churchill. In the background (on the left) can be seen the Rev. H. F. Drake, the B.M.S. Field Secretary, who conducted the service, and (on the right) Commissioner F. Evans of the Salvation Army, who gave the address. The church was packed to capacity for the occasion and extra accommodation was provided in a temporary shelter adjoining the building

Revolution in Africa Called Harvest of Christian Missions

The revolution taking place in Africa is the harvest of Christian missions, the Rev. A. Adegbola of Nigeria told delegates at a recent week-long consultation of Inter-Church Aid in Enugu, Nigeria.

"The African revolution is a triumph of Christian ideals which have been taught and preached, worked for and fought for," he said.

The consultation, called jointly by the All African Conference of Churches and World Council of Churches Division of Inter-Church Aid, Refugee and World Service, brought together sixty theologians, church executives and lay leaders from most countries of Africa. General theme for lectures and discussions was "The Christian Response to the African Revolution".

Such agencies as churches, schools, medical institutions and community development establishments have been greatly used of God, Mr. Adegbola affirmed, to bring Africa to its present position.

He said Christian missions had not in the past always been clear or conscious enough about the relevance of their activities to a prospective social revolution, yet the "baby" arrived and all were surprised to see what had been carried in the "womb" of missionary activities.

Mr. Adegbola warned Africans to resist the temptation to claim that the revolution came to an end with the termination of colonial rule and the assumption of national sovereignty. He warned also against identifying the rule of men, either colonial or anti-colonial, with the rule of God in history.

"The church which grew out of missionary endeavour today needs to seek new ways of interpreting the social situation and of discovering new forms of service which the situation demands." said Mr. Adegbola.

PREACHING THE GOSPEL IN CEYLON THROUGH LITERATURE AND RADIO

By COLIN GRANT

Rev. Colin Grant, a B.M.S. missionary, has been serving part-time in the Back to the Bible Colombo office during the absence of the missionary Director. He gives here a picture of the work as he has seen it at first hand during the past few months.

"IN response to your advert in today's newspaper, please would you send me the first lessons of the free study course called 'Light of Life'."

"We heard your programme on the 31 metre band this morning, and were greatly blessed by the message. Please would you help me with this question I have concerning . . ."

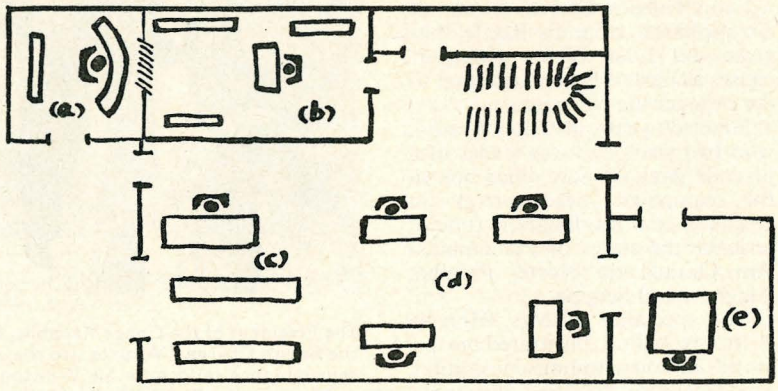
"Please send me the Bible Text Calendar for 1965. I am a regular listener to your broadcasts."

"I am glad to say that I was baptized on Sunday last with two others. It was truly a happy day for me . . ."

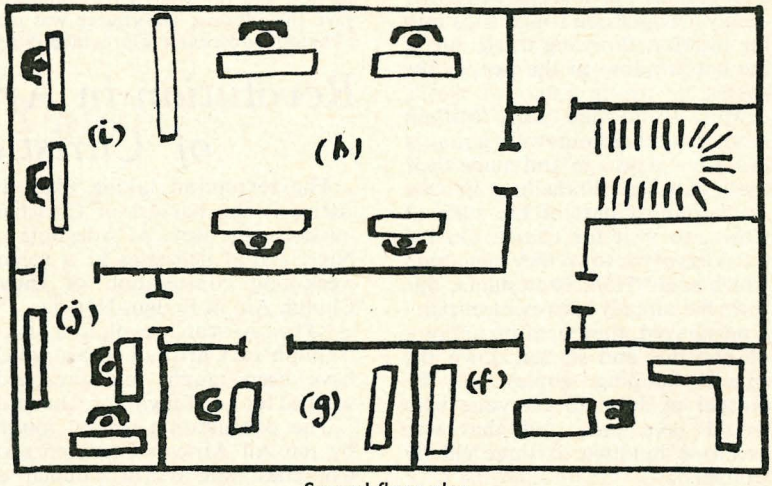
Letters like these arrive in large bundles each day at a building situated quite near the sea and just off the main Colombo to Galle road, some five miles after you leave the main Colombo shopping centre. This building houses the offices of the Back to the Bible Broadcast Ceylon studio. The ministry of this centre through radio, correspondence courses, literature and follow up programmes has an outreach to the non-Christian in Ceylon probably greater than any other single church or group in the island. The staff of fifteen, a truly interdenominational and evangelical team, are kept hard at it to keep up with the tremendous amount of work involved.

Perhaps you would like to come with me on a visit to them, and so get some idea of the scope of the ministry being exercised by this hive of evangelistic activity.

BACK TO THE BIBLE STUDIO, CEYLON



First floor plan



Second floor plan

Off the front veranda is the control room (*a*), where we shall find Mr. Thomas, the engineer, busy with the recording equipment, control panels and master turntables. Magnetic tapes are stacked neatly in cupboards in the wall awaiting use, or ready for dispatch. A piece of electronic equipment lies open on a bench in the course of repair. Through the large glass panel, we can look into the studio itself (*b*). A radio preacher is sitting before one of the microphones recording a message, and on either side of him, we can see the electronic organ, the vibraharp and the large record library which are all used from time to

time to provide the music for the radio programmes being produced. Most of the completed tapes will be packed up and then sent off by air to Radio F.E.B.C. Manila or Station R.V.O.G. in Addis Ababa, two of the world's largest Christian transmitting centres. From these two foci, the programmes will then be broadcast back to Ceylon on short wave at the prearranged times, reaching Sinhalese and Tamil as well as English-speaking people on the island and many other parts of Asia.

Moving into the literature department (*c*) we meet Jayantha, a young man who is filling a vital role. Son of a Baptist evangelist, Jayantha not only looks after the books and leaflets for sale or distribution, but also acts as an announcer and an assistant engineer. He also has the important task of seeing the tapes in and out through the customs and air freight offices.

Requests for lessons

Further along in the Sinhalese Department (*d*) is his mother, together with three others, who deal with the heavy mail received each day from Sinhalese speaking people all over the country. For example, last year, nearly 9,500 requests were received for the first lessons on John's Gospel alone; and the majority of these would be from Buddhists. Five correspondence courses are offered in all, and an increasing number of students have worked through them all, one by one, with not a few having become Christians as a result. Dealing with the personal counselling in the Sinhalese section is a retired Major in the Salvation Army, and by his side works a young man who was a Buddhist priest before his conversion.

Who is that young man we can see poring over lists of names and a map of Ceylon in the rear section (*e*)? This is Elton, who is helping in the follow up work. He is noting the names of all those who have completed the first full correspondence course, gathering the names and addresses into carefully demarcated areas, and sending them upstairs for typing and then for dispatch to various pastors who have expressed their eagerness to visit these students.

Conventions in strategic places

From time to time, the Back to the Bible Studio arranges central Conventions in strategic places, to which are invited all those living in the area who have completed the first correspondence course. Through testimony, song and message, the Gospel is simply explained, and personal contact established with the students which often develops and bears fruit in later months. The value of these conventions is such that they could easily be held monthly if the necessary staff was available to cope with all the arrangements and correspondence involved.

Now let us go upstairs! We turn left at the top and through the door we can see a sari-clad lady bent over a tape recorder in deep concentration. This is Mrs. Jayasekera, who does most of the work in the translation department (*f*). She must work through all those recorded messages which have been given without scripts, translate them into English ready for typing, and also time carefully every programme to be dispatched. Mrs. Jayasekera also produces a weekly children's programme in Sinhalese which is heard every Saturday, morning and evening.

The adjoining room houses the Tamil department (*g*) where Mrs. Meadows spends hours each day correcting the Tamil correspondence course question papers and giving personal counsel to the many who write in. Until recently, when he was forced to retire due to bad health, her husband was the main speaker in the Tamil programme "Word of Truth" which brought such blessing to listeners not only in Ceylon, but in India, Malaya, Burma and many other parts of South-east Asia.

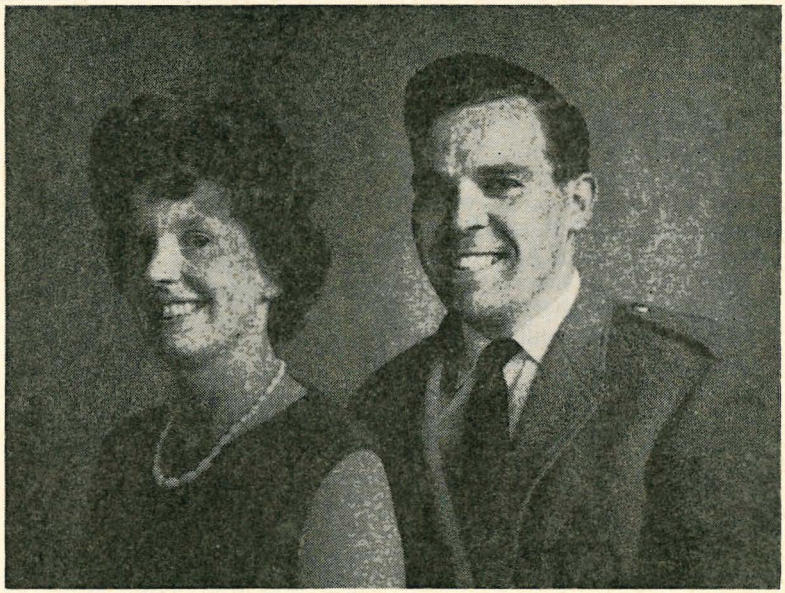
A steady clatter of typewriters in action greets us from the general office (*h*). Felicia, Angela and Manel are busy typing radio scripts, answering queries sent in from listeners, dispatching the monthly circular to faith-partners who so regularly support the work in prayer and money, or perhaps typing letters from the dictaphone sent in from the Director's office. It is in this section that the records and central files are kept, and the Book-of-the-Month sent out to Book Club members. Recently, Felicia left for the Back to the Bible Headquarters in Lincoln, Nebraska, where she is spending a course of training moving round the various departments and equipping herself better for the work in the Colombo office when she returns later this year.

Over in the Finance Department (*i*) sits Mr. Lewis, our faithful and meticulously accurate Accountant. Despite a serious eye operation, he is still giving these years of his retirement to the Lord's work. In the neighbouring desk sits his sister who is in charge of the postal franker and the main telephone. She also helps in the accounts section and acts for her brother should he be absent.

Finally, we enter the Director's office. Here the responsibility for the general oversight and planning of the whole enterprise is located and correspondence with overseas studios and relations with the Ceylon Christian community is maintained. The Deputy Director, Mr. Kenneth

(*Continued on page 76*)

SERVING OUR LORD IN THE CONGO REPUBLIC



DR. IAN ROBERT GRANT, M.B., Ch.B., D.T.M., and MRS. ELIZABETH ANNE GRANT (*neé* Allison), S.R.N., S.C.M., have recently arrived in Congo and are designated for service at Pimu.

Both are members of Morningside Baptist Church, Edinburgh, where Dr. Grant was baptized in 1953 and Mrs. Grant in 1958.

Dr. Grant took his medical training at Edinburgh University and his Diploma in Tropical Medicine at Liverpool. In addition he has gained professional experience at various hospitals.

Mrs. Grant received her nursing training at Edinburgh Royal Infirmary and Tottenrow Maternity Hospital, Glasgow.

While at University Dr. Grant was Secretary of the Edinburgh University Evangelical Union and President of the Edinburgh Baptist Students' Association and both he and his wife have taken an active part in church life.

Dr. and Mrs. Grant had a period of missionary training at St. Andrew's College, Selly Oak, Birmingham.

Aid to Refugees

Much of the energies of the medical staff at the *Institut Medical Evangelique* at Kimpese, Lower Congo, are given to the care of Angolan refugees.

One missionary writes, "Our hospital is more than half full with refugee patients. The children's wards are supposed to take 60 patients but there are 112 there at the moment. We have placed camp beds between the hospital cots and beds so there is little room to move between the patients. Any patients who come next week will have to lie on the floor in the corridors. Yesterday afternoon thirteen refugee children were admitted to the hospital. They mostly look alike, just skin and bone. One five-year-old child weighed only eighteen pounds. They slumped on their mothers' knees, devoid of all personality; only their eyes move.

"Occasionally a child has deceptive plumpness, for those most deprived of protein foods have waterlogged tissues, bloated bellies, and blood in which the pigment is less than 30 per cent of the normal figure."

Preaching The Gospel in Ceylon By Literature and Radio

(*continued from page 75*)

de Silva, is a man experienced in radio work and news reporting, and in addition to other duties, he handles most of the English counselling. He edits two weekly English programmes: "Sunday Forum", a panel discussion on questions relating to the Christian faith, and "Sunday Meditations" a quarter of an hour programme beamed from Manila. A frequent broadcaster in the former programme is B.M.S. missionary Rev. George Lee, who is engaged in evangelistic work with the Baptist church at Gonawela, some eight miles from Colombo.

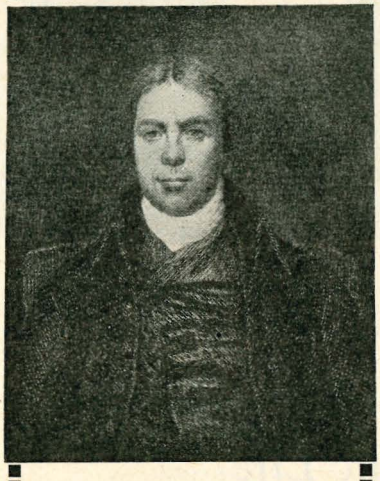
So that is the picture. Have you felt the spiritual throb of the work? Have you sensed the immense potential in each day's ministry in this centre? Have you seen what a mighty instrument this whole project could be in the evangelization of Ceylon and the building up of the Church? Then, will you take this work on your heart in prayer? For it is *your prayers* that can serve to make this radio and correspondence course outreach increasingly fruitful in the turning of many "from the power of Satan to God" and to bring glory to the Name of Jesus in the hearts and homes of Asia.

You *will* pray? Praise God!

ANDREW FULLER

1754—1815

By A. H. KIRKBY



ONE hundred and fifty years ago, on 7 May, 1815, Andrew Fuller, the first Secretary of the B.M.S., passed away. He was a very remarkable man, and at this anniversary time it is fitting to remember his life and his work.

His achievements were quite remarkable. His origins were humble, by worldly standards, and his formal education was of brief duration. Nevertheless he became the leading theological controversialist of his day, engaging in turn Strict Calvinists, Socinians, Universalists, Deists, and Sandemanians. Robert Hall Junior said of him: "Without the advantages of early education he rose to high distinction among the religious writers of his day."

His greatest theological achievement was to free his own denomination from the shackles of the false Calvinism that bound it. Without that theological work the practical task of founding and supporting a Missionary Society would have been impossible. In the seventeenth and eighteenth centuries the original teaching of John Calvin had been badly distorted, and turned into a rigid framework of doctrines. Man was either elected to believe them or rejected to disbelieve them, and in neither case could he do anything about it. Andrew Fuller turned back to the original Calvin, in part through his own reading of the Genevan Reformer, and in part through his reading of the modified Calvinism of Jonathan Edwards, a favourite author in the Northamptonshire group of ministers to which Fuller belonged. His own experience as a youth, and his theological studies led him to expound "The Gospel Worthy of All Acceptation", and this was the title of his first major theological work.

It was this theological liberty, joined with the piety of John Sutcliff and the zeal of William Carey that led inevitably to the founding of the B.M.S. in 1792. If the Gospel were "worthy of all acceptation", as Fuller said, it was worthy of acceptance by the savage peoples of other lands. If they were engaged in praying for the Kingdom, as John Sutcliff urged, they should also be engaged in doing something for the Kingdom. At Kettering, when the Society was founded, Andrew Fuller was appointed its first Secretary. His snuff box was the receptacle for the first collection.

Fuller's achievements as Secretary of the B.M.S. were remarkable. He was a great apologist for missions, and in his travels up and down the land he was able to point out that a concern for evangelism overseas increased the concern for evangelism in this land. He defended the Society when it was attacked by some in influential quarters, and through his efforts was able to resist limitations on its work in the renewed East India Company charter.

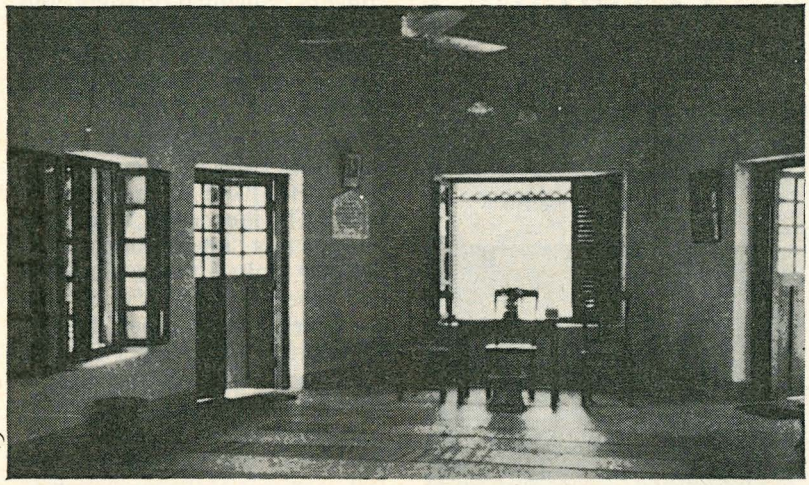
Andrew Fuller was a remarkable collector for the mission! He liked to raise £1 a mile as he journeyed. In a letter he calls this "my old price!" His travels took him to Scotland five times, to Ireland once, and to Wales several times. During his Scottish tours he met Thomas Chalmers, and the men were drawn to each other.

As Secretary of the B.M.S. Andrew Fuller considered himself as pastor of the missionaries, and in his letters to them he shows all manner of pastoral concern for their welfare. Their health as well as high policy was a subject in his many letters to them. He was eager to retain the personal character of the B.M.S., and to avoid its becoming another organization or institution.

Fuller's life was a remarkable one, for it included so many things. He was a family man, twice married, with eleven children by his first wife, and six by his second. His eldest son, Robert, caused him great distress, and some gloomy passages in his sermons reflect a father's anxiety about his boy. He was pastor of two churches, of Soham from 1771–1782, and of Kettering from 1782 to the end of his life. His writings are numerous, in books, in magazines, and in letters. Robert Hall Junior suggests that his "unceasing labours and exertions in superintending the Mission to India" probably brought on his final illness.

As the 150th anniversary of Fuller's death comes and goes we salute the memory of a good and faithful minister of Jesus Christ, whose labours have placed us for ever in his debt.

Where Doctors and Nurses Pray



The hospital chapel at Berhampur, Orissa, India. Berhampur is one of the hospitals which will benefit by the £100,000 Medical Missions Appeal. Already over £9,000 from this fund has been granted to the hospital for the rebuilding of the Out-patients Department, offices and an X-ray Department

East Pakistan School Prepares Girls For Public Life

Women's education is undergoing a quiet revolution in Pakistan. Young girls, whose mothers grew up often illiterate and in seclusion, are beginning to take an active part in the professional and political life of their country. One of the important leaders in this revolution is Eden College, a government-supported girls' school in Dacca, East Pakistan.

The principal of Eden College, Mrs. Zebunnessa Rahman, is at present travelling on a five-month Unesco fellowship in the field of women's education. She stated in an interview at Unesco House in Paris recently that at least 40 per cent of the 1,800 girls (aged between 16 and 21) at the school go on to receive a higher education.

They complete training for careers in medicine, law, teaching and, since 1960, engineering, at Dacca University, the University of Calcutta or in Great Britain.

What are the new attitudes towards these emancipated women? According to Mrs. Rahman, the tendency to educate girls has made great strides since Independence in 1947, and there is an increasing respect for their capacities. The cost of living has increased, often making it necessary for all members of a family to work. Mrs. Rahman, herself, is an example of the new trend: her mother was illiterate, her father a lawyer. Mrs. Rahman holds two master's degrees from Calcutta University and has studied at New York University.

She added that women are now entering politics, pursuing their struggle in the national assembly for still greater recognition.

Pentecostalism

Pentecostalism by Douglas Webber (Highway Press, price 3s. 6d.) is a useful introduction to Pentecostalism and takes up the problem as to whether speaking with tongues is necessarily a sign of the baptism of the Spirit. There is a fine last chapter on the place of religious experiences.

Aid Wanted

"All other aid and assistance is minor when compared with the aid given by the Church. Over 60 per cent of all the teachers in the Congo are missionaries: medical services, hospitals, and famine relief could not continue to function without their devoted service.

Better spent

"The money that goes to missions is usually better spent than the money that goes in secular aid; this is because the missionaries do not draw the substantial salaries that lay experts expect; and, moreover, as many of them devote their whole lives to the Congo, they are used to making every penny do the work of threepence."

Tony Mockler in *The Guardian* in an article entitled "Aid wanted—and wasted—in Congo".

Wealthy Beggar

An American missionary was approached by a beggar in the streets of Léopoldville recently. The beggar asked for ten francs but the missionary said she was sorry but she had no change.

"Oh, that is all right," said the beggar, "I can give you change," and from the money in his pocket proceeded to give her forty francs for a fifty-franc note!

Footnote

(Photo: D. H. M. Pearce)

Some of the damage caused by leprosy

(Based on the Prayer Calendar)

This month our prayers are asked for the work of the Bengal Baptist Union, which is responsible for Baptist work throughout the Indian State of Bengal. In that area there are 112 Baptist churches with a membership of about 5,700. This is a densely populated area and Christians are a small minority among a vast majority who adhere to the Hindu religion.

Calcutta is now one of the largest cities in the world, with a population of about three million, greater Calcutta having a population of about six and a quarter million.

There are fifteen Baptist churches in Calcutta and much prayer is needed for their witness.

Most encouraging news of Bengal continues to come from the Balurghat area where last year there were 122 baptisms.

Serampore College continues its witness both through its Arts and Science College with its 1,000 students, and through the Theological Faculty which influences the training of Protestant ministers throughout India.

In Calcutta is stationed the B.M.S. Field Secretary for India, and prayer is asked for the new holder of that office, the Rev. Malcolm Brand, who will shortly be taking up his new appointment, and for the Rev. Kenneth Weller, who has been Acting Field Secretary since the death of the Rev. R. C. Cowling.

ACKNOWLEDGEMENTS

(Up to 15 March, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Mr. Perryman, £50; Anon., £1 10s.; R.P., £1, for the hungry; A.B., £5; Mr. J. Scott, £5; Anon., £2 2s.; Anon., £1, for Angola Refugees; M.K.H., £2 10s.; Anon., £5; Anon., £2; Anon., £5; Anon., £1; Anon., £2; Anon. (Gift Week), £3 3s.; A.V.S., £5, for the hungry; Anon., £1; Anon., £3 10s.; Anon., 10s.; Anon., £2; Sympathy, £30; Anon., £5; Anon., £6; (for Angola refugees), Anon., 15s.; (Agricultural work in India).

Medical Fund: R.B. (India), £1.

Special Medical Appeal: Aquilla and Priscilla, £1; L.M.S., £40; "Best Wishes", H.P., £5.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
February				
11	Mrs. A. M. Lefevre	487	16	0
11	Miss G. E. Clark	227	13	9
12	Miss V. J. Tullie	278	14	5
15	Inland Revenue Repayment, 1963	1,082	14	6
17	Mrs. Stella Margaret Marks	10	0	0
22	Mr. F. J. Bennett	100	0	0
23	Mr. A. Nelson (Interest)		5	4
26	Miss C. E. Goodliffe	1,654	0	11
March				
10	Miss G. E. Clark	3	14	5
10	Miss J. B. Bone	100	0	0

MISSIONARY RECORD

Departures

8 February. Miss L. M. Fagg, for I.M.E., Kimpese, Congo Republic.

10 February. Rev. G. H. and Mrs. Grose and three children, for New Delhi, and Rev. E. H. B. Williams, for Serampore, India.

4 March. Rev. R. W. and Mrs. Lewis and family *en route* to Udayagiri, India; Miss J. I. Bell, for Santi Kutir, East Pakistan.

12 March. Rev. G. and Mrs. Price and family, for Kasauli, and Miss M. F. Bushill, for Delhi, India.

Arrivals

20 February. Rev. A. Brunton Scott, from Curitiba, Brazil.

1 March. Rev. A. R. and Mrs. Hughes and son, from Ceylon.

9 March. Dr. L. Mullins, from Ntondo, Congo Republic; Miss M. Starke, from Rangamati. and Rev. F. A. and Mrs. Outen and family, from Barisal, East Pakistan; Mrs. D. F. Hudson and son, from Serampore, and Miss K. A. Cox, from Lungleh, India.

Birth

8 March. To Rev. J. L. and Mrs. North, of Calcutta, India, a son, Richard Purkess.

THE
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The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

Recent Publications

NOUGHTS AND CROSSES — **Howard Williams**

Dr. William Barclay, reviewing Dr. Williams's earlier book *Down to Earth*, urged him to write a second book and said it would be awaited with impatience. Here it is, a collection of sermons built on the theme of the Christian Year. Some of the material has previously appeared in the *Expository Times* and we include in full the Advent addresses which Dr. Williams broadcast recently. All who enjoy listening to the minister of Bloomsbury will want to possess and read these sermons at leisure. They may be both practical and earthy, but they also get to the heart of the matter. *Ready May* **7s. 6d.**

THEY LOOKED AT THE CROSS — **E. L. Wenger**

Here the author selects a number of New Testament sayings *about* the cross and develops them pastorally. His thought is well in line with present day theology and is all the more welcome since it springs so obviously from his own experience of suffering and sacrifice. Mr. Wenger has been a Baptist missionary in India for thirty years and was lecturer at Serampore College from 1934 to 1941 and again from 1955 until 1963. **6s.**

THE GREEKS AND THE GOSPEL — **J. B. Skemp**

Professor Skemp, who knows both his Classics and his Theology, here challenges the attitude of those who are so concerned to give due weight to the Palestinian Jewish background of the early church that they return a negative attitude to everything Greek. **25s.**

THE REFORMATION OF OUR WORSHIP — **S. F. Winward**

All who have heard Mr. Winward at conferences and all who have worshipped under his leadership at Retreats and Summer Schools will now be glad to be able to read and ponder the many insights they have gained from him in the matter of worship. These lectures are the fruit of experiments made in a long pastorate with a sympathetic congregation who were prepared to be led. **21s.**

Kingsgate Pamphlets

Three recent additions

LIFE IN CHRIST — **M. F. Williams**

Just the pamphlet for ministers to hand out to prospective church members and then to use as a basis for discussion in preparation classes. About twelve ministers were asked what they wanted in a booklet on this subject and then Mr. Williams set to work to produce it, at the same time ensuring that it was in line with good theology. It is a masterly example of compression, and therefore provides scope for wide discussion and elaboration. **1s. 6d.**

THANKSGIVING AT THE LORD'S SUPPER — **S. F. Winward**

Whilst of special value to ministers and deacons who lead the Prayer of Thanksgiving at Communion, this will help all who are concerned to understand the meaning of the Lord's Supper. **1s.**

A POCKET HISTORY OF THE BAPTISTS — **R. W. Thomson**

A summary of the story of the Baptists, written particularly for the teenager, or for the older person taking up membership of a Baptist church. **1s.**

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.I., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

MISSIONARY HERALD

JUNE 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

A group of nurses lined up on the jetty to say good-bye to visitors at the Annual Meeting of the Junk Bay Medical Relief Council, Hong Kong. Miss Dorothy Smith is walking along the jetty.

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

A YEAR OF BOTH DANGER AND OPPORTUNITY

By E. G. T. MADGE, *B.M.S. Foreign Secretary*

EX-CHINA missionaries often point out that the word for "crisis" in Chinese is made up of two characters meaning "danger" and "opportunity" respectively. The year 1964 was for the B.M.S. a year of both danger and of opportunity. There were days when our hearts were heavy with concern for our brethren in Christ in Congo, and for our missionaries working there. The word "crisis" was never used in official records, but we were aware of the danger in which the Church was making her witness. But, thank God, opportunity was also present—even in Congo itself the Church made an effective witness. In other B.M.S. fields opportunities to preach the Gospel were thrust upon us, and we rejoice in the triumphs recorded in the name of Christ.

Striking growth

The most striking growth was seen in the churches of Paraná, Brazil. Beginning with one missionary couple in 1953, there are now eight couples there, for the most part working in new towns which did not even exist when Mr. and Mrs. Elder went to Brazil twelve years ago. The pattern and method of their work is vividly described by one of them as follows:

"Each missionary has charge of a church with an average of five congregations spread over a radius of 50 miles. New congregations are inaugurated when there are sufficient church members to warrant it. Each new congregation becomes a centre of evangelism for yet another area, although its membership remains in the central church. In addition, new preaching centres are opened in places where one member is living and wishes regular services to be held in his home. The preaching centres grow into congregations, and eventually into churches with their own membership roll. Goio-Ere is an example of a congregation growing into an independent church with its own pastor (Rev. D. Winter)."

This issue of the "Missionary Herald" is a report number.

The first article on this page, by Rev. E. G. T. Madge, is a summary of some of the year's highlights.

The articles which follow, by Rev. C. J. Parsons and Rev. H. W. Carter, summarise aspects of the year's work in Congo and India.

There are also brief accounts of the past year's service in East Pakistan and Ceylon.

The nation-wide evangelistic crusade being undertaken by the evangelical churches of Brazil made a good beginning in Rio de Janeiro, as described by another of our staff there:

"The launching of the Campaign has been done with typical Brazilian enthusiasm—yesterday afternoon there was a procession of people through the main streets of Rio. It took nearly an hour for the procession to pass—preceded by leaders, pastors, deacons, followed by lorries with representations of various aspects of Baptist work in Brazil—youth organizations — women's organizations — representations of the various states, and finally a mass of people behind. It was calculated there were more than 30,000 people in the procession. This afternoon there will be a huge rally in the Maracana stadium, which will bring back memories of 1960" (the year of the Billy Graham Crusade.)

The situation in Congo has inevitably led to the return of some of our missionaries to this country; most of them hope to go back in due course, though a few have decided to seek other Christian work in this country. The atmosphere of uncertainty has not affected the number of offers of service to any great extent, and those who had already begun preparations for service in Africa at Selly Oak and elsewhere have steadfastly continued their studies, believing that the God Who called them will send them forth in His time to the place where their ministry is needed.

From a wide variety of professions

Candidates come from a wide variety of professions, and the majority will be going to places where their special qualifications and experience will be immediately useful. The greatest need continues to be for ministers and doctors. After a period when it appeared that the churches overseas were training their own ministers in sufficient number, the Society is now receiving more and more appeals for ministers and preachers to help in the evangelistic outreach of the Church. In India, where Christians number less than 3% of the population, and in Brazil, where the population is increasing more rapidly than in any part of the western world, the local congregations need the fellowship and comradeship of help from outside if the Word is ever to be

(*continued on page 94*)

THE CHURCH CONTINUES TO WITNESS IN CONGO

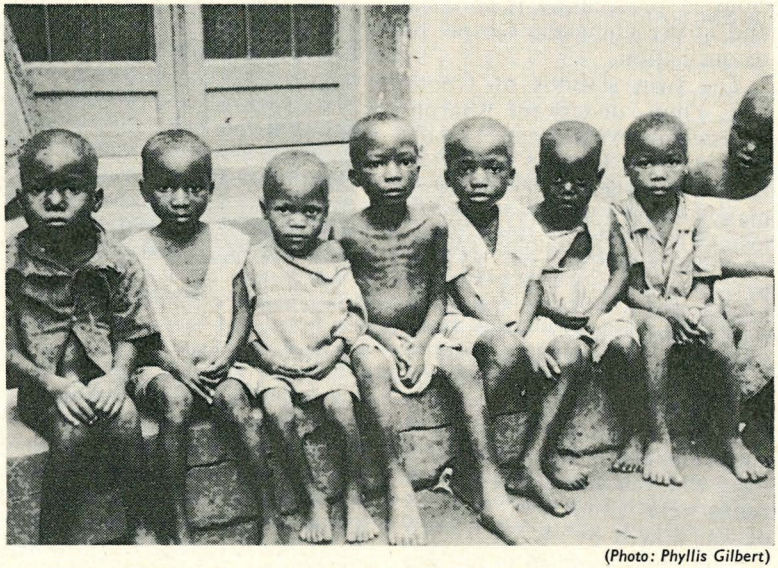
By C. J. PARSONS, *B.M.S. Africa Secretary*

"GOD has not been evacuated from the Congo."

This memorable phrase from Dr. J. R. Taylor's broadcast address in the "Lift Up Your Hearts" programme should help Christians to keep affairs in Congo in perspective. God is present in earthquake, wind and fire, though His voice may be deadened by the crash of the elements.

Disorder and civil war disrupted life over large areas of the country during 1964, and between July and December all stations above Léopoldville (with the solitary exception of Lukolela) suffered serious dislocation of their work.

Nevertheless the Gospel continued to be proclaimed by deed and word everywhere and a harvest of souls has been reaped. Only six of sixteen stations sent in reports and statistics at the year's end: Wathen (Ngombe), Thysville, Kibentele and Léopoldville in the Lower Congo, and Upoto and Pimu on the upper reaches of the river. There were 1,230 baptisms in these six churches. Men and women who, in a time of shifting allegiances and strident propaganda, decided to put their trust in Jesus Christ.



(*Photo: Phyllis Gilbert*)

Angolan refugee children outside a dispensary in Léopoldville. In spite of medical treatment, 50 per cent of these children die from malnutrition.

Seventy missionaries still there

In December a national daily, hearing of the evacuation of missionaries from the Congo, rang up Gloucester Place. "We know your missionaries have all come home from Congo," said the voice, "but can you tell us whether they will be returning?" A gasp came down the line when I replied, "We still have over seventy missionaries in Congo." For once the geographical extension of our work proved a help rather than a hindrance, as missionaries, on the advice of church leaders withdrew downstream, to the old base stations, ready to leap back into action as soon as the way was open.

Alas, at the moment of writing, such a course is still impracticable in the extreme Upper River region of Yalemba, Bandu, Lingungu, Yalikina, Yakusu and Stanleyville. At only three of these stations were missionaries living when Stanleyville accepted the rebel movement in July. Rev. C. A. G. and Mrs. Austen of Lingungu and the depleted vacation staff at Yalemba (Rev. R. F. and Mrs. Richards, Mr. and Mrs. Denis Russell and Miss Margaret Hughes) were advised to withdraw by their African friends and have since given varied service to refugees and in other secondary schools, while Mr. Richards has become director of the Theological Course at Kimpese.

Though granted an opportunity to withdraw, the Yakusu staff of Dr. and Mrs. J. Taylor, Mr. and Mrs. L. L. Collis, Miss Doreen West and Miss June Moors felt themselves impelled to remain by the "accident" of a complicated maternity case. Their presence through four months of rebel occupation was a true token of the objectivity of Christian service. Sustained by the grace of God and by the prayers of many, they bore a good testimony until the exigencies of a military operation put an abrupt end to their witness.

Of Yalikina and Bandu little

information has come through. But in Stanleyville throughout the rebel occupation church services continued without interference and schools worked if anything at a higher pitch than ever before. African church leaders were faithful and tenacious in prosecuting their tasks and in preaching the Gospel of reconciliation.

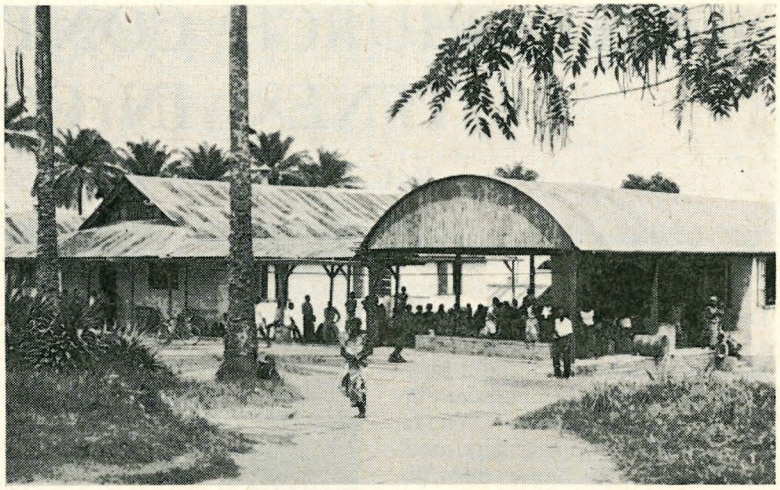
The twin stations of Upoto and Pimu underwent sharply contrasting experiences. Upoto, with Lisala, became a battlefield with much bitter fighting, many killings and heavy material losses. Theft and damage on the station alone exceeded £4,000. Pastor Koli was miraculously preserved from death, and from outlying villages come reports of faithful preaching by church evangelists.

At Pimu, Rev. Russell and Dr. Rachel Warden stayed on with their children when other Europeans were withdrawn. The tide of war flowed by on either side, leaving them hemmed in but not dismayed, and able withal to share with their fellows the peace that the world can neither give nor take away.

Bible school

"Happy is the land that has no history," runs the adage. Lukolela is such a place, with its people drawn into a plantation economy from the surrounding tribes. The church has had its difficulties but the Bible School is now the cynosure of all eyes in the churches of the Middle River. To it they look for that trained, dedicated leadership at grass-roots level for hundreds of villages in this scattered region.

Ntondo came through the year well, its hospital earning a fine reputation over a wide area and winning sympathy for the cause of Christ in many places. With no prospect of a replacement for Dr. Mullins during his furlough, the station has now been left wholly in the hands of our Congolese colleagues.



The out-patients' department at Bolobo Hospital.

Bolobo, too, after a year of much inter-tribal violence, had to be evacuated in January 1965. Through three successive periods of trial the mission had become the place of refuge for members of all parties and of none. Secondary school and hospital carried on right up to the end of the year while the church through its saints struggled to bridge the divide between tribe and tribe.

The work has not stopped

Apart from the Lower Congo where Christian service in school and hospital, town and country, office and market-place, refugee centre and training institution has continued with even greater intensity through reinforcement by up-river colleagues, there has been a diminution of the missionary share in church life from Bolobo to Stanleyville. *This does not mean that the work has stopped.* Primary education, nursing and minor surgery continue in mission institutions as before: and everywhere there are signs that the Church is alive and a potent force in the life of the community.

Why then send missionaries? First because the churches have asked for them, fifty in all, and because in this colour-conscious age the church must needs be seen as something above colour and above race. Secondly, because the Congo, more than almost any other African country, lacks trained people for the building of the new nation. The training of teachers and nurses, with Christian faith and Christian devotion at the centre of their lives, is a call to Christians the world over and who, historically, better equipped than British Baptists? Thirdly, while leadership is being trained who will undertake these tasks? One doctor for 70,000 Congolese patients: barely one child in 500 able to proceed to secondary education: social and moral problems in towns and cities. A myriad problems and so very few to help find the answers.

"Forget them not, O Christ, who stand
Thy vanguard in the distant land.
In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head."

THE HOLY SPIRIT IS AT WORK IN EAST PAKISTAN

"ALTHOUGH 1964 has not been a year of any very significant advance, a steady witness has been maintained and foundations have been laid which it is hoped will in time produce fruit. We are grateful to God for His many blessings. Many times in the midst of poverty, unhappiness and what would appear to be utter hopelessness, there have been evidences of what Christ means to His children and evidences that the Holy Spirit is at work in this area." Thus wrote Rev. D. J. Price in his summary of the year's work at Rangpur. What he said could equally well summarize the year's work in East Pakistan.

While the year has not been one of significant advances there have been encouraging signs. The Baptist Union of Pakistan reported 267 baptisms during the year.

Shortage of trained pastoral leadership

One of the problems in East Pakistan during recent years has been the shortage of trained pastoral leadership. To help meet this need a Pastor Training School has been established in Dacca. This has successfully completed its first full year during which there have been eight students, their ages ranging from 20 to 40. Most are mature men with families and were formerly Primary School teachers. One of the difficulties the Training School has had to face has been that of finance, since it costs roughly £150 a year to keep a student and his family, but so far all needs have been met.

In the Bakarganj-Faridpur area three new pastors have been ordained but further pastors are needed to give adequate pastoral care to the sixty-one churches. Rev. H. W. Nicklin mentioned in his report that he has made extensive use of visual aids during his touring. Many people listened attentively to the Gospel as it was presented with the aid of lantern slides.

The Baptist Union of Pakistan has requested the B.M.S. to send the following new missionaries:

- **A man missionary for evangelistic work**
- **Three women missionaries for evangelistic work**
- **One graduate woman teacher**
- **One doctor**
- **One physiotherapist**

During the year (1964) the Boys' High School at Barisal celebrated its Golden Jubilee. There was a substantial increase in the number of students, 156 of a total of 288 being Christians. The remainder are mostly Muslims. All the 125 boys in boarding are Christians. The Girls' High School has 233 pupils, all but 20 being Christians.

From Rangpur Rev. D. J. Price speaks of "an exceptionally large number of inquirers—mostly Muslim but some Hindu, a few of whom continue to show genuine interest and one is to be baptized in the near future." Six others are attending an inquirers' class.

In one of the villages of the Chittagong Hill Tracts a new congregation was formed. This is a large sparsely populated area and some of the Christians formerly living there have recently moved *en masse* into India.

A new road linking Chittagong, Chandraghona and Rangamati has increased the number of patients attending the Chandraghona Hospital. There have been many demands on the skill and time of the over-worked staff.

Plans are being made for the

(*continued on page 91*)

(*Photo: Michael Flowers*)

Patients at the Leprosy Home, Chandraghona, and their nurse cut up a wild boar.

THE EMPHASIS IN INDIA IS ON STEWARDSHIP

By H. W. CARTER, *B.M.S. Asia Secretary*

"RESOLVED that the Rev. P. Rigden Green be appointed Stewardship Promoter of the C.B.C.N.I." This was the wording of a resolution passed by the Council of Baptist Churches in Northern India at its meeting last November. The Council was formed in 1957 to replace the former United Committee which brought together representatives of the Baptist Churches in Bengal, the Mizo District, North India and Orissa, the four areas in India in which the B.M.S. has worked, beginning with Carey and continuing and expanding up to the present time. The Council seeks to strengthen the ties of fellowship between the Churches and give them all possible assistance in the proclamation of the Gospel and in the carrying out of common tasks. The troubled state of the world, the tensions and the antagonisms which may flare up out of the most trivial incidents are constant reminders that financial dependence on the West is inconsistent with the spirit of independence which now permeates Africa and Asia, and the question of Stewardship has been engaging the attention of the C.B.C.N.I. for some years. The appointment of Mr. Rigden Green gives a new impetus to this desire to encourage systematic and worthy giving by the Churches, leading eventually to complete self-support.

(*Photo: N. A. Outlaw*)

Distribution of powdered milk to poor children in Sambalpur, Orissa, India.

What would self-support mean?

But what would "complete self-support" entail? Some churches in India have never been anything but self-supporting so far as their church life and witness are concerned. The Mizo Baptists, for instance, have always erected their own church buildings, provided their pastors' stipends and financed their Sunday Schools, Youth Movements and all other organizational needs. When some years ago Church work and Mission work were integrated, the Mizo Church found itself responsible for maintaining a hospital, a printing press, a teacher training school, a Bible school and twenty village schools, all developments of half a century of B.M.S. activity. Naturally, in order to retain its interest in this rewarding work, the B.M.S. still continues to assist it, through its allocation of funds to the C.B.C.N.I., to the extent of nearly £3,000 a year, which is 25 per cent of the total expenditure, the Mizo Church contributing the other 75 per cent.

Similarly in other areas of B.M.S. work in India, integration meant that the Church Unions received a legacy of medical and educational institutions, necessary indeed for witnessing to the whole man—body and mind as well as spirit—but extremely expensive to maintain. In Britain the Christian Church pioneered in the fields of medicine and education, but would find it a tremendous burden to have to continue to supply these services in these days. Yet this is what the Baptist Unions with which we are associated in India, even the

weaker ones with only a few thousand members, are attempting, with our help of course, to do.

The poverty of India is well known. A retired B.M.S. missionary returning to India after an absence of twelve years confessed that he was appalled more than ever by the evidences of destitution on every hand. Rarely a year passes without flood, cyclone or drought bringing privation to some part of India; and even when such "acts of God" do not occur, acts of men like the incursion by China in 1962 can bring still greater devastation and distress. The need for India to spend more on the defence of her borders, coupled with widespread failure of the harvest, sent the cost of living soaring during the year which is reviewed in the Society's current Annual Report. Its pages contain references to the difficulties under which the Baptist Unions are attempting to fulfil their share of the Church-Mission partnership.

Increased cost of living

Here are a few extracts. "Catering at the Summer School was quite a problem due to the increased cost of living. The price of wheat had more than doubled since the previous year." "The hostels were in serious financial difficulty due to the high cost of living and the inability of most parents to pay what is required to keep a child fed, clothed and educated in a Christian hostel." "We are much concerned with rising costs . . . and we regret that an ever increasing proportion of the income has to be obtained from patients' fees. Thus, our hospital becomes less and less a charitable institution and at the best we can call it a 'Middle class non-profit-making Nursing Home'." Notice that evangelism, education and medical work all suffered.

Remarkable progress

But to come back to the Stewardship which the C.B.C.N.I. feels it necessary to promote; what can the report tell us about this? "In spite of the adverse economic conditions, remarkable progress was made in the giving of the Church." "The Christian leper women are now all getting elderly, and some have poor health and much pain. The present high prices and food shortage make their livelihood of begging a very precarious one. The Church is now giving them a little financial help each month." "The number of Christian families who gave a tenth of their income has increased, in spite of the famine conditions of recent years, and the Churches' giving represented an increase of 13 per cent on last year." And the story from New Delhi told in last month's *Missionary Herald* must still be fresh in our minds. A young man who had only recently become a Christian helped with an urgent task, preparing the new Green Park Church building for its opening. Because he was temporarily out of work, it was insisted that he should accept at least a nominal wage and his travelling expenses. Later it was found that the money earned was put back into the church funds as a gift.

The task is so great

Is a Stewardship campaign needed in India? They have so little to give, and the task is so great. What of our share in the partnership? As we switch off the television and drive in our new car to the travel agents to book our next Continental holiday, are we thinking, "Yes, on with the Stewardship campaign! It is time they began to stand more on their own feet"? If so, then perhaps the Master is looking on and, with a slight change of the words He used so long ago, remarking, "Some, of their want, are casting in much; but these, of their abundance, are casting in very, very little."

(Photo: N. A. Outlaw)

A Munda Christian family in the Sambalpur area of Orissa, India.

(Photo: Colin Grant)

A young man selling clay cooking pots walking along a road in Ceylon.

What Moscow Radio Says About Us

In introducing a series of radio broadcasts in English, beamed to Southern Asia, Moscow Radio described Christian missionary activities as "the remnants of colonial domination".

"Colonialists are compelled to put on a mask so as to retain their influence in the young states and continue their colonial plunder," it was said in the introductory talk. "Among the intrigues used by the imperialists for achieving these purposes are the church and the missionaries."

The early history of modern mission work was described as a part of colonial expansion. "Already in those days the Catholic Church served the colonialists, faithfully sanctifying with their doctrine the colonial administration and violence against the enslaved peoples. . . .

"At the end of the nineteenth century, the beginning of the twentieth century and the advent of the imperialist epoch, plunder of the colonies became still more ruthless. However no forces could prevent the rise of the national liberation movement in the colonies and dependent countries.

"The victory of the October revolution in 1917 finally shook the foundations of the colonial-imperialist system. The struggle of the colonial and dependent peoples began to grow from year to year.

"The colonialists are trying every means of retaining their influence in former colonies. They place great hopes on the church and missionaries. In the first place the imperialists have taken steps greatly to swell the ranks of the missionaries. . . .

"The colonialists try to use this strong, well-trained, well-equipped army whose numbers are constantly increasing as an instrument of neocolonialism."

New B.M.S. Field Secretary For India

Rev. Malcolm L. Brand, B.A. has been appointed B.M.S. Field Secretary for India.

Mr. Brand was trained at Bristol Baptist College and has served in Orissa since 1950, mainly in the Balangir area. (*See photo on poge 93*)

A GROWING K
EVANGELISM

THERE is much to encourage in the news from the Baptist churches of Ceylon. The Sri Lanka Baptist Sangamaya (Ceylon Baptist Union) has ended the year without a deficit, there is a growing keenness for evangelism among the young people and the grouping scheme among the churches is helping the smaller churches.

The Theological College of Lanka has been granted recognition by Serampore University and students are now able to sit for the L.Th. degree in the Sinhala language. Four Baptist students are at present in residence. A further student, Mr. Fred George, from Colombo, is in training for the ministry in Spurgeon's College, London.

The Christian Endeavour Society at Cinnamon Gardens Baptist Church has given much encouragement. "This has grown rapidly," writes the Rev. E. Sutton Smith. "For the first time," he continues, "we have a great many girls attending. . . . Their willingness to work and

CHRISTIAN LI
LINGALA IS V

Christian literature in Congolese languages is still very scarce. A missionary in Léopoldville recently bought a copy of every booklet available in Lingala, one of the main languages of the Congo. Apart from the New Testament, a hymn book, the books of Genesis and Psalms and booklets containing passages of Scripture put out by the Scripture Gift Mission, there are about twenty Christian booklets in Lingala, the largest of which runs to some eighty pages.

...EENNESS FOR ...M IN CEYLON

witness is very heartening. Nearly all of them have given their personal testimony in public places at least once, a thing which takes courage in these days. The best attended meetings of the month are those for Bible study."

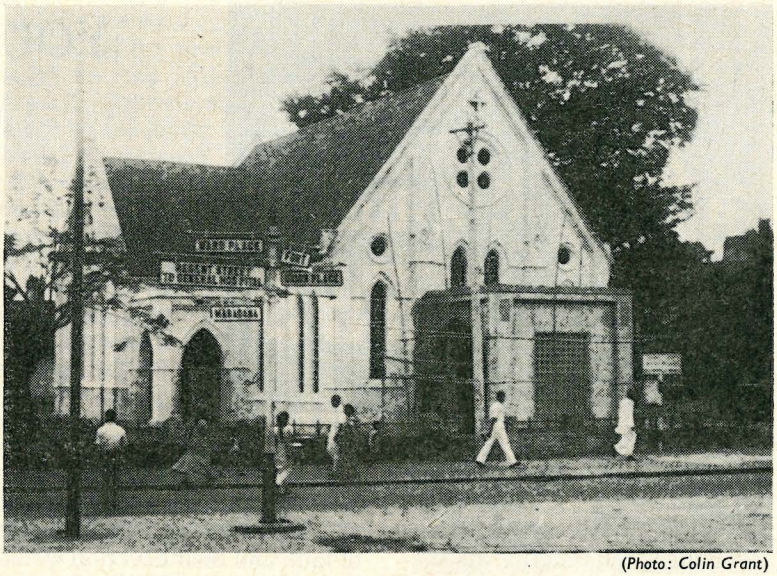
While there were disappointments in relation to Sinhalese congregations at Ratnapura, the Tamil Church there experienced a movement of the Spirit. In June thirteen men and women were baptized. This brings the number baptized since the commencement of the work in 1956 to sixty-nine. There are also fifteen on the inquirers' list. Rev. C. A. Grant reports that "The potential for evangelistic work in this area amongst the Tamil people especially remains as great as ever."

Another church in Ceylon, that at Beliogodapitiya, whose membership has passed the hundred mark during the year, has reconstructed the church building almost entirely by voluntary labour.

...TERATURE IN ...ERY SCARCE

The chief problem in producing Christian literature is the lack of Congolese writers. So far, with the exception of some hymns, all the original writing in Lingala has been done by missionaries, and while this was a necessary first step it is practically impossible for a missionary to write a book in the same way that an African would write.

Pastor Makanzu, a Baptist pastor in Léopoldville, has begun to write booklets in Kikongo, but as yet there is no one writing in Lingala.



(Photo: Colin Grant)

The church at the cross-roads is the Cinnamon Gardens Baptist Church in Colombo, Ceylon. The new porch, now completed, is seen in course of construction.

"Bread for the World" Makes Grants For Baptist Refugees

"Bread for the World" funds contributed by German churches, are being sent to India to help finance the settling in Assam of Hindus and Christians who were victimized by fanatical Muslims in their former homes in north-eastern Pakistan. The refugees number over 100,000, and 10,000 are reported as Baptists.

Bread for the World earlier in the year gave 100,000 German marks for the refugees which supplemented a gift of 140,000 marks ($36,000) from the World Council of Churches and 125,000 rupees collected in churches of India.

Bread for the World, in which Baptists participate along with other Churches, recently made the additional appropriation of 242,000 German marks for the project in India.

Most of the refugees are being settled in the Garo Hills of western Assam, a district which is predominantly Baptist, and the relief programme is administered primarily through Garo Baptist churches. The Christian Council, the Australian Baptist Mission and the Baptist World Alliance co-operate in the programme.

Assam authorities made land available for the refugees and assisted in the construction of housing. The government of India and a Roman Catholic relief agency established reception centres and camps.

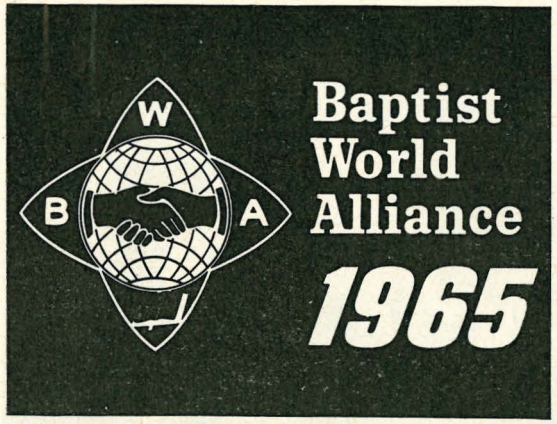
Bread for the World funds are being used primarily for the purchase of farming tools and the building of schools for the refugees.

Radio Evangelism

In Brazil every town has its own local radio station. Through these stations there are many opportunities for preaching the gospel.

In Cascavel, B.M.S. missionary Roy Deller has a thirty-minute programme every Sunday morning at eight o'clock. It is heard up to a distance of some fifty miles.

Mr. Deller writes that it is a wonderful privilege and thrill to feel that the gospel message reaches nearly every home in the Cascavel area.



YOUR QUESTIONS ANSWERED

The 11th Baptist World Congress will meet at Miami Beach, Florida, U.S.A., from 25–30 June. The B.M.S. will be represented at this meeting by Rev. A. S. Clement and Rev. E. G. T. Madge, its two general secretaries. The following Questions and Answers will help you to understand the work of the Baptist World Alliance.

What is the Baptist World Alliance?

The Baptist World Alliance is a voluntary and fraternal association for promoting fellowship and co-operation among Baptists.

Where are the Baptists?

Baptists live and witness in at least 120 countries.

How many Baptists are there?

The latest tabulation shows 25,848,787 baptized members of Baptist churches throughout the world.

What is the origin of Baptists?

Baptists seek to preserve the faith and practice of the New Testament Church. The first Baptist church of modern times was organized in Amsterdam, Holland, in 1609 by a group of English separatists fleeing persecution in England. The faith has generally been carried from country to country by missionaries or by immigrant believers. In some countries Baptists are indigenous. The first Baptist in Russia, for example, was Nikolai Voronin who arrived at Baptist convictions in 1868 simply by studying the Bible.

How does it happen that there are Baptists in modern Russia?

Though the official policy of the Communist party in the U.S.S.R. is atheistic, the government has allowed religion within certain limits. Apparently, Baptists have been allowed to continue for two reasons: (1) Baptists stress the personal nature of faith and their devotion would be hard to quench. (2) Also, the Baptist concept of the Church is congregational rather than hierarchical, and therefore Baptists do not function as an organized political unit.

Are there any Baptists in countries dominated by non-Christian religions?

Yes, there are Baptists in many countries which are predominantly Moslem, Buddhist or of other non-Christian or atheistic backgrounds.

How do Baptists survive in such minority situations?

Baptists are vital groups, strong in their conviction that the Spirit of God is at work among them. Though there are fewer than 1,000 Baptists in each of 45 countries, they get a sense of world fellowship through the Baptist World Alliance.

How is world Baptist fellowship possible?

The Baptist World Alliance, an international association, provides a means of fellowship and co-operation in which fellow-believers, regardless of their colour or nationality or geographic background, can work together in harmony and helpfulness.

If the Alliance is strictly a voluntary fellowship, how does it exercise authority over its member bodies?

The Alliance has no authority. Baptists recognize the Lordship of Christ. Voluntary international co-operation comes as members of the Alliance, marching under the guidance of the Holy Spirit, work towards the fulfilment of the Great Commission.

What are the objectives of the Alliance?

The Alliance's objectives, as declared in its constitution, are "To show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among its members."

What are the functions of the Alliance?

The Baptist World Alliance serves on a world-wide scale as:

1. **An agency** of communication between Baptists through publications, dissemination of news, film and radio, personal visits and correspondence.
2. **A forum** for study and fraternal discussion of doctrines, practice, and ways of witness to the world.
3. **A channel** of co-operation in extending help to each other and those in need.

4. **A vigilant force** for safeguarding religious liberty and other God-given rights.
5. **A sponsor** of regional and world-wide gatherings for the furtherance of the Gospel.

How does the Alliance help the Baptists of the world to know each other?

Fellowship among Baptists is strengthened through *The Baptist World*, a monthly magazine which goes to Baptists in all countries; through a news service which sends information to various countries for publication in the national language; through audio-visual means; and through personal visits and correspondence by members of the Alliance secretariat.

How does the Alliance encourage discussion?

Four Study Commissions, encompassing more than 100 members from 26 different countries, work by correspondence and annual meetings to share ideas and help Baptists plan together for the cause of religious liberty and human rights, Bible study and membership training, missions and evangelism, and an understanding of doctrine. Pastors and other leaders are privileged also to share their witness in preaching missions, clinics, and other undertakings.

How does the Alliance extend aid to those in need?

The Alliance is a channel through which Baptists of all the world can send relief materials to those who are in need in any part of the world. It helps to relocate people who have been displaced by war, famine or other catastrophe.

How does the Alliance serve the cause of religious liberty?

Baptists are universally concerned for the defence of religious liberty and the dignity which God has given to every human being. The power for righteousness of these 25 million believers in Christ can be brought to bear on the problems of the world as the Alliance voices Baptist convictions wherever men's God-given rights are denied or abridged.

How does the Alliance help the Baptists of the world to meet each other?

Baptist World Congresses are held every five years. World conferences for Baptist youth also meet at five-year intervals. Continental meetings are frequently arranged. In all these gatherings Baptists find inspiration and opportunity to give concerted witness to the world.

What organizations may hold membership in the Alliance?

The Constitution of the alliance states that membership is open to "Any general union, convention or association of Baptist churches or general foreign Baptist missionary society, or conference of Baptist churches in a mission field, which is not already an integral part of a convention."

How is the Alliance financed?

Finances of the Alliance are in the main cared for through appropriations from constituent bodies. Offerings are taken in many churches on Baptist World Alliance Sunday. Individual gifts provide other funds needed to balance the budget.

Can I be a part of the Alliance?

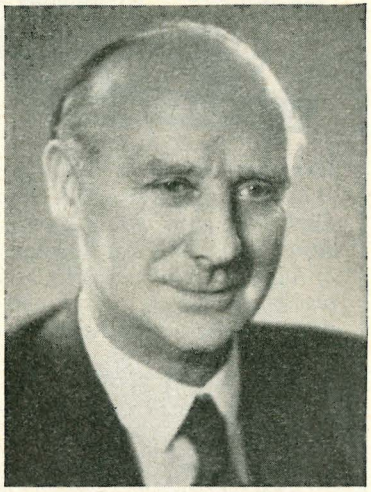
The Alliance welcomes the cooperation and support of all Baptists and invites them to be present at the international meetings.

New Zealand Baptists

A total membership of 16,362 in the 141 churches of the New Zealand Baptist Union was reported during the union's recent annual assembly in Dunedin.

This represented an increase of 317 members as compared with last year. There were 726 baptisms during the year.

The B.M.S. Chairman for 1965/66



Rev. J. B. Middlebrook, M.A.

At the Annual Members' Meeting the Rev. J. B. Middlebrook, M.A. became Chairman of the Society for 1965/66.

Mr. Middlebrook is well known throughout the country for his service as General Home Secretary of the Society, when with distinction he guided the Society's affairs for twenty years. During that period, which began in 1942 and which brought considerable changes at home and overseas, he displayed great wisdom and skill as a propagandist and as a preacher.

He kept the home churches aware of their missionary obligations and has played already a notable part in the general leadership of the Society and of the Baptist Union of Great Britain and Ireland, of which he was President in 1959.

The Holy Spirit is at Work in East Pakistan

(*continued from page 85*)

reconstruction and extension of the present buildings as an urgent project under the Medical Missions Appeal.

Work in a Muslim country like East Pakistan is not easy and again the report of the year's service points to the need for much prayer on behalf of the Baptist churches in that country.

THE WORLD FAMILY OF BAPTISTS

BAPTISTS are known to be in all the 121 countries listed below. Where no figure is given the number is currently not available. Each unit represents a believer who has personally confessed Jesus Christ as Lord and has been baptized upon his profession of faith. As a follower of Christ he is dedicated to the fellowship and service of his church and to the witness of his Lord to the uttermost part of the earth.

AFRICA	
Algeria	—
Angola	3,000[a]
Basutoland	—
Burundi	1,509
Cameroon, West*	22,702
Cameroun, East*	12,000
Cape Verde Islands	—
Central Africa Rep.	18,349
Congo Republic	2,221
Egypt	164
Ethiopia	35
Ghana	3,250
Guinea	—
Ivory Coast	1,343
Kenya	866
Liberia*	14,746
Libya	174
Malawi	2,532
Morocco	50
Mozambique	2,250
Nigeria*	65,789
Republic of Chad	—
Republic of the Congo	186,539
Rwanda*	1,491
St. Helena	80
Senegal	—
Sierra Leone	228
South Africa*	43,692
Southern Rhodesia	3,367
South-west Africa	25
Tanzania	1,696
Togo	—
Uganda	—
Zambia	2,385
Total for Africa	**390,483**
ASIA	
Burma*	216,321
Ceylon*	3,203
China (Mainland)†	123,000
Hong Kong	18,360
India*	473,450
Japan*	25,365
Korea*	5,534
Macao	733
Malaysia	2,302
Nepal	—
Okinawa	1,196
Pakistan*	18,413
South Vietnam	82
Taiwan*	10,991
Thailand	3,674
Total for Asia	**902,624**
CENTRAL AMERICA	
Bahamas	30,000
Bermuda	315
British Honduras	117
Costa Rica*	897
Cuba*	17,888
Dominican Republic	175
El Salvador*	3,306
French West Indies	—
Guatemala*	2,105
Haiti*	105,000
Honduras*	336
Jamaica*	29,778
Nicaragua	4,182
Panama*	5,000
Puerto Rico*	7,629
St. Lucia	150
St. Vincent	150
Trinidad and Tobago*	1,306
Total for Cen. America	**208,334**
EUROPE	
Austria*	750
Belgium*	300
Bulgaria*	700
Czechoslovakia*	4,281
Denmark*	7,196
England*	187,702
Finland*	3,287
France*	2,603
Germany*	96,130
Greece	—
Hungary*	19,600
Iceland	51
N. Ireland*	6,068
Italy*	5,017
Luxembourg	—
Netherlands*	9,003
Norway*	6,977
Poland*	2,158
Portugal*	1,006
Romania*	85,510
Scotland*	18,952
Spain*	4,181
Sweden*	30,133
Switzerland	1,525
USSR*	550,000
Wales*	87,660
Yugoslavia*	3,595
Total for Europe	**1,134,385**
MIDDLE EAST	
Cyprus	—
Gaza	24
Israel	137
Jordan	207
Lebanon*	388
Turkey	—
Total for Middle East	**756**
SOUTH AMERICA	
Argentina*	16,098
Bolivia*	1,546
Brazil*	212,520
British Guiana	279
Chile*	10,000
Colombia*	3,850
Ecuador	322
Paraguay*	899
Peru	771
Surinam	42
Uruguay*	1,097
Venezuela*	1,355
Total for S. America	**248,779**
SOUTH-WEST PACIFIC	
Australia*	41,324
Guam	263
Indonesia	3,764
New Guinea	4,234
New Zealand*	16,045
Philippines*	35,634
Total for S. W. Pacific	**101,264**
NORTH AMERICA	
Canada*	178,258
Mexico*	60,000
United States*	22,623,904
Total for N. America	**22,862,162**
GRAND TOTAL	**25,848,787**

* *Baptist groups in countries marked by an asterisk are affiliated with the Alliance.*

† *Estimate.*

[a] *This total does not seem to include the membership of churches associated with the B.M.S.*

Emile Adolphe Disengomoka —A Tribute

In the passing of Emile Disengomoka in March the Congo lost one of her most intelligent and devoted sons and the Church of Christ in Congo one of her most able leaders.

Emile Disengomoka was born at Ngombe Lutete (Wathen) in 1915 where his father, Pierre Masakidi was the chief helper, guide and counsellor over a long period of years of all missionaries who had the privilege of working with him. Emile Disengomoka owes, as did his elder brother Jacques Nzakimwena, a great deal to his father, a true Christian gentleman.

In 1921 Emile went with his parents, as well as his elder brother, to Kimpese where Pierre Masakidi took the three-year course in the school for pastors. On returning to Wathen with his family he was found to be exceptionally intelligent in school where he outstripped all his contemporaries. Having passed through the school at Wathen and gone as far there as he could, it was a question where he could continue his studies. It was then arranged for him to study French at the Swedish Mission at Brazzaville where he completed two years' work in one. He then returned to Wathen to teach in the school but not for long. His zeal for knowledge was insatiable.

In 1935 the Church at Wathen sent him to Kimpese to train as a teacher where in two years he completed the four years' work. He again returned to Wathen to teach and organize the village schools. A little later the Church arranged for him to go to Kimpese again to take a course in theology with a view to becoming a pastor, but unfortunately the course was abandoned through lack of students. Returning to Wathen he worked in close co-operation with Miss K. Brain in preparing lesson notes and material for the village and regional schools. He was later appointed head of the B.M.S. school at Thysville.

While there the Administrator of the Territory, Monsieur Tordeur, took a great interest in him and he became a friend of the family. Because of the high regard in which he was held M. Tordeur encouraged him to seek higher education and urged the Society to arrange for him to continue his studies in Belgium.

In 1951 Emile Disengomoka went to the Government Teacher Training College in Nivelles where he made a deep impression on his professors and his fellow students. While in Belgium he was able to visit England and was present at one of the B.M.S. Summer Schools. After three years' study he received his diploma with distinction and returned to his beloved country to give himself without stint to the service of the Church and his people.

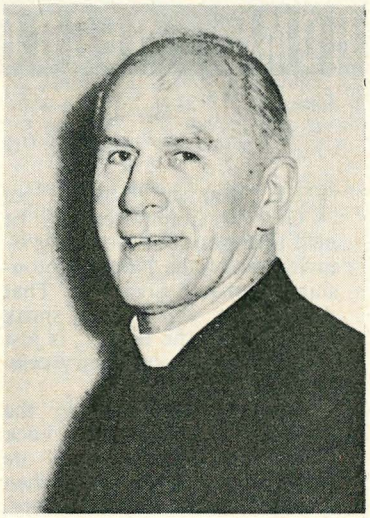
It was hoped that he might find his sphere of service in the schools of the B.M.S. but this was not to be. In the years just before and after Independence he became deputy head of the large secondary school in Léopoldville. He was offered positions both in the Provincial government as well as in the Central Administration but he felt he could serve his country more in remaining free and in seeking to raise the standard of education to be offered to his people. Soon after the founding of the Congo Polytechnic Institute he was called to be its director, a position which he held to the time of his death, 15 March, 1965.

He was a keen Christian and served the Church of Christ as a preacher, deacon and as president of the Church Council. He will be greatly missed in the Church and by his many friends.

He leaves behind his gracious wife, Elisabete, who spent some months with him while he was studying in Belgium. She was a faithful helper and a devoted mother to his children and did everything in her power to be worthy of her beloved husband.

All those who have had the privilege to know and work with Emile Disengomoka thank God for him and feel a great sense of loss at his death.

The New B.M.S. Vice Chairman

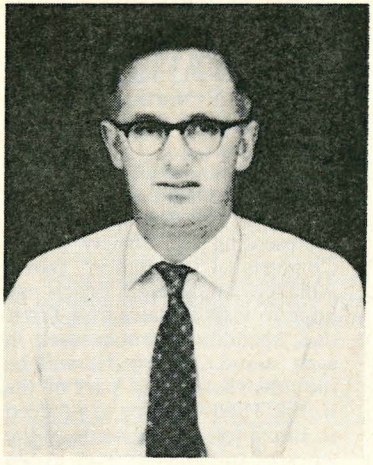


Rev. Stanley J. Gray, H.C.F.

At the Annual Members' Meeting the Rev. Stanley J. Gray, H.C.F. was elected Vice-Chairman of the Society for 1965/66 with succession to the Chair in 1966/67.

Mr. Gray has served with distinction on B.M.S. General Committee since 1953. He has been Chairman of two important Sub-Committees: the Asia Sub-Committee and the Candidate Board. He is minister of Wallington Baptist Church.

India Field Secretary



Rev. Malcolm L. Brand, B.A.

From the HOME SECRETARY'S DESK

June, 1965

Baptist Mission House,
93 Gloucester Place
London, W.1.

THE summer meetings of General Committee will be held this month at Kettering by invitation of the Northamptonshire Baptist Association. That Association, which so to speak gave birth to the B.M.S., is just concluding its bicentenary celebrations.

In going to Kettering the Society is in a sense going back home, for Kettering was its headquarters in the days when Andrew Fuller was Secretary. Last month we remembered the 150th anniversary of his death.

Kettering's connexion with the Society is plainly shown on its coat-of-arms. The sea is there as a reminder of the founding of the Society in 1792 in Widow Wallis' parlour. The negro and the shackles are there, too, to ensure that the citizens of Kettering never forget that it was one of their own people, William Knibb, who played a large part in the freeing of slaves throughout the British colonies.

In addition to the meetings of the Committee and certain of its sub-committees missionaries and officers of the Society will be speaking in churches throughout the county on Sunday, 13 June. On Saturday, 12 June, there will be a rally in Northampton and on Wednesday, 16th, a rally at Kettering.

Just one week later the Foreign Secretary and I will be setting off for the West. After representing the Society at the Congress of the Baptist World Alliance at Miami Beach we hope to visit Jamaica and Trinidad, spending about a week in each island. For me, it will be the first visit to this part of the world. Then we hope to proceed to Brazil to visit the scene of the work of our missionaries in the state of Paraná.

Before long the Society will have to make up its mind regarding its work in Brazil. Should it be kept within strict limits, increasing at no greater rate than by one missionary couple a year, or should the opportunity for rapid advance be seized? Already some of our people are looking over the state boundary into Mato Grosso, and seeing the thousands of immigrants pouring in are asking: Why should we keep within Paraná? Others looking over the border into Paraguay and seeing a similar inundation are inquiring: Must we really keep within Brazil? As the churches grow new problems emerge. How are we to secure an adequate supply of trained pastors? Should we now become involved in ministerial training and theological education?

This visit to Brazil, and the knowledge gleaned during it, will be invaluable to the Secretaries when they later share in the discussion of these and other problems.

This issue of the *Missionary Herald* is an annual report issue. I know you will find it interesting. May I remind you again that we are now in a new financial year facing a commitment higher than that of last year. We shall need greatly increased support if we are to do well only that which we are already committed to do. In addition we must try to bring to a successful conclusion our special Medical Missions Appeal. Your help and your prayer will be appreciated.

Yours sincerely,

A. S. Clement

A Year of both Danger and Opportunity

(*continued from page 82*)

preached to "every creature".

The ministry of healing, expressing the compassion and love of Christ in deeds which all can understand is still an important part of our missionary enterprise. In one country at least, Nepal, where preaching is forbidden by law, medical work and other forms of Christian service are a true channel of the Gospel into the lives of the people. Yet the number of doctors offering to the B.M.S. is disappointingly small. Why are we so slow to answer the call of Christ?

Let us then be active in love, using every means, traditional and new, to share our experience of forgiveness and new life with the 200,000,000 men, women and children who have never yet even heard the name of Christ.

THE
BAPTIST TIMES

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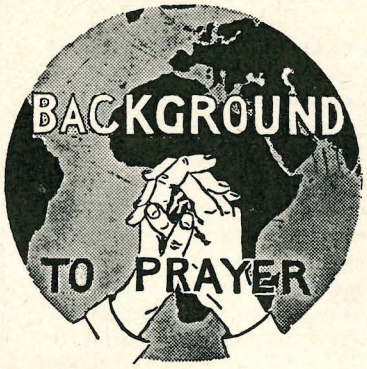

(Based on the Prayer Calendar)

Our prayers this month are asked for the thirty-eight churches which are linked together in the Baptist Union of North India. These church groups, many of them in isolated villages, are scattered over a vast geographical area, from Simla in the north to Gaya in the south. For fellowship they are linked together in district unions.

Encouraging reports have recently been received about the possibilities of church work in the growing industrial town of Faridabad, near Palwal. In the Kasauli area also there are hopes for new evangelistic work in small hill states, hitherto unevangelized. Near Monghyr a new venture, started some years ago among Santhali people, continues to bear fruit.

Without such encouragements

However, the majority of the work continues without such encouragements. Missionaries and pastors witness in evangelism and see few results of their labours. They shepherd small groups of Christians and are called to face many disappointments and few joys. Yet over a period of years it can be seen that these churches are growing in maturity and faith.

New secretary

The new secretary of the B.U.N.I. is Rev. Peter Jacob. He and all who are called to service through leadership in these churches need to be much supported in prayer.

ACKNOWLEDGEMENTS

(Up to 13 April, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: M.E.P., £1 to feed the hungry; Anon., £1; Anon., 15s. Angola Refugees; Anon., 10s.; A Young Baptist, 5s.; A Friend, £5; Anon,, £1 10s. (cooking pans for Angola Refugees); Anon., £1; Anon, £2; Anon. £1; Anon., £3; Anon., £5; Anon., £4,; V. & J., "In memory of our mother", £2; Anon., £2; Anon., £10 (for India Famine Relief).

Special Medical Appeal: L.M.S., £10; Elizabeth, £1; A Young Baptist, 5s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
March				
11	Miss Ada C. Barrell	100	0	0
	Mr. H. Burgess	42	10	0
12	Mr. H. J. Rumble (Medical Work)	25	0	0
15	Mrs. Margaret Izard (Medical Work)	233	4	10
	Mrs. M. E. Agutter	20	0	0
18	Miss E. M. Hook	100	0	0
19	Mr. Edwin Frisby	900	0	0
	Miss P. L. Masters (Balance of legacy)	103	16	9
	J. Flintoff Trust	28	12	0
23	Mrs. L. L. Murch	100	0	0
25	Mrs. K. M. Hastings	50	0	0
31	Mr. H. F. Perkins	200	0	0
	Inland Revenue Tax Refund	531	13	3
April				
5	Miss C. J. Riley	3	15	11
9	Miss F. M. Taylor	508	8	0

MISSIONARY RECORD

Arrivals

25 March. Dr. D. G. Medway, from Palwal, India.

6 April. Rev. D. F. Hudson from Serampore, India.

13 April. Dr. Gwenda M. Lewis, from Vellore, India.

Births

14 March. To Mr. and Mrs. A. P. Ball at Kimpese, Congo Republic, a daughter, Carolyn Jane.

20 March. To Rev. A. Brunton and Mrs. Scott of Brazil, a son, born in U.K.

Deaths

5 March. In London Mr. John T. Keep, Member of General Committee since 1938, and Honorary Member of Committee since 1948.

6 March. In Chenies, Bucks., Mrs. Constance Evelyn Wilkerson (widow of Rev. G. J. Wilkerson), formerly of Congo.

9 March. Mr. T. J. Evans, M.B.E., Member of Committee since 1947.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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Music Staff Edition, without "Choir" in de luxe rexine, green	A.2a	@ 27/6
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Words, large type edition, cloth boards, green	D.1	@ 15/–
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NOUGHTS AND CROSSES **Howard Williams**

Dr. William Barclay, reviewing Dr. Williams's earlier book *Down to Earth*, urged him to write a second book and said it would be awaited with impatience. Here it is, a collection of sermons built on the theme of the Christian Year. Some of the material has previously appeared in the *Expository Times* and we include in full the Advent addresses which Dr. Williams broadcast recently. All who enjoy listening to the minister of Bloomsbury will want to possess and read these sermons at leisure. They may be both practical and earthy, but they also get to the heart of the matter.

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ORDERS AND PRAYERS FOR CHURCH WORSHIP

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Over 7,000 copies of this first-class book have already been sold. The third edition just published has been thoroughly revised and also enlarged. 17s. 6d.
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BELIEVING IN GOD **Daniel Jenkins**

Daniel Jenkins is well known as a writer, a Congregational minister, and now as chaplain to the new University of Sussex. In this book, written before the appearance of *Honest to God*, he begins by examining the difficulties which many people find when they try to believe in God. From there he goes on to show how it is possible to believe, but instead of stopping there as some books do he next proceeds to examine the many new issues that arise once a man begins to believe. The book ends with a strong plea for the necessity of real decision.

6s.

PRAYER AND PERSONAL RELIGION

John B. Coburn

Recent discussions on the subject of prayer and personal religion have brought hope and encouragement to many who always found them difficult as well as confusing, perplexity and discouragement to many others who did not. The merit of Dr. Coburn's book is that it appeals to both kinds by beginning with us exactly where we are rather than where we ought to be. From there he leads us step by step so that we may come not only to know *about* God, but really to *know* Him and love Him. Of great value to many in the United States, this book is now offered for the first time in this country. 6s.

THE CAREY KINGSGATE BOOKSHOP
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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

Baptist Theological Seminary Library
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MISSIONARY HERALD

JULY 1965 PRICE SIXPENCE

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BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(Photo: N. B. McVicar)

The hostel of the Boys' High School at Barisal, East Pakistan.
(See article on page 106)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE B.M.S. APPEALS TO YOU FOR £100,000 BEFORE 2 OCTOBER

LAST year, through the witness of the B.M.S. missionaries and the national churches in which they serve, more than 8,160 men and women confessed the Lordship of Christ in baptism. Because of the situation in Congo, and the fact that the Mission House has received no statistics from Brazil, those figures are necessarily incomplete and only tell part of the story.

Tremendous Evangelistic service

Yet they indicate something of the tremendous evangelistic service in which the Society is engaged in all its fields. The purpose of the Society could be summed up in those moving New Testament words: "That the world may believe . . ." Its task is the proclamation of the Gospel of the Lord Jesus Christ. To accomplish this task the Society and the national churches with which it is working use a variety of methods.

For instance, the life of a district missionary in the Kond Hills of Orissa, India, where 27 new churches were formed last year, is very different from the life of a missionary serving in a great institution like the Christian Medical College and Hospital at Vellore, South India. The routine work in which a teacher is engaged in, say, the Barisal High School for Boys in East Pakistan is very different from that work which one of our former Angolan missionaries is doing in Lower Congo. There missionaries are engaged in a vast relief programme which includes all the detailed administration necessary for the distribution of food and clothing to many thousands of people.

There will be similarities in the work of, say, a Congolese pastor and a pastor serving in North India. Nursing sisters in hospitals as far apart as Kathmandu and Kimpese will find similarities in their work. Yet neither of them, nor the pastors, nor the district evangelist, nor the teacher, nor the administrator, lose sight of the fact that they have been called of Christ to their particular tasks that through their witness His Gospel may be proclaimed. And this is true of the work of all 317 missionaries who serve the B.M.S.

The Society is responsible through them for evangelistic witness in many areas of our world. The resources for such witness are provided by the Baptist churches in this country.

The churches may rejoice in the fact that last year they gave £20,000 more to the general funds than in the previous year—in fact, giving to the general funds was a record of £327,555.

In addition, the churches gave generously to the Medical Missions Appeal. Last year, British Baptists were contributing something like £1,000 a day to the work of the Baptist Missionary Society.

Yet the year ended with some measure of disappointment. This was in spite of the remarkable fact that in a year of fast-moving events in Congo overseas expenditure was kept within the budget, and in spite of rising costs at home, home expenditure (i.e., administration, propaganda costs, etc.) was reduced. There was a deficit on last year's accounts of £8,453. To this must be added the deficit of the previous year of £19,516.

The Society has decided that there will be no separate appeal for these sums during the summer months. It has, therefore, added them to its current budget and thus needs to raise £465,971 before 31 March, 1966. Of this it is estimated that £75,000 will come from sources other than the churches. This means that the home churches and individual donors are being asked to give £391,000, some £64,000 more than in the previous year. The immediate target is therefore one-fifth more in our giving than in the previous year. To do this there needs to be an immediate and substantial increase in giving to the Society during the coming months.

Urgently needed

It is suggested that our target before 2 October (the Society's birthday) should be the raising of at least £100,000. Let there be the same urgency in the raising of this sum as there was in the clearing of a deficit, for this involves the clearing of a deficit and the raising of part of the Society's annual income speedily.

We are called to the task of proclaiming the Gospel throughout the world and worthily to support that task we must provide the resources *now*. Missionaries and national churches depend upon our aid. Will you help by making this a matter of prayer, individually and with your church, by interesting others in the work of the Society, and by giving a generous and sacrificial gift immediately?

Your gifts for the work of the Society may be sent to:
Rev. A. S. Clement, Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

THE CHALLENGE OF THE GROWING TOWN OF FARIDABAD

By N. KEITH DREW

"WHOSE are all these palaces?" The wondering peasant indicated with his nose what could be glimpsed of the passing scenery between the finger smears and hair grease on the bus window. "They are not palaces, grandpa," replied the oily-garbed youth. "They are factories. There are over two hundred of them—all private."

The old villager had never travelled on the Grand Trunk Road before. He was going to New Delhi for the wedding of his grand-daughter. He could never understand why she had to leave home to be educated. The bridegroom did something complicated in one of those new workshops in Faridabad. When he visited the village he did explain his job but it was over the old man's head. He could remember only the name of the factory and that they made tractors.

"Agricultural machinery, shoes, tyres, asbestos roofing," the apprentice was enumerating local products, "electric motors, cycles, vacuum flasks, X-ray equipment, motor cycles, refrigerators, air conditioners, diesel engines and here in Faridabad is the only bevel gear factory in India."

"Faridabad!" exclaimed the man from the country. "Is this Faridabad?" Bending his head once more to the window, he selected a comparatively clear peep-patch and gazed with renewed interest at the unfamiliar factory-scape. Suddenly raising his head he asked his companion if he knew Scorts. "Certainly I know Scorts. I work there. Look, there it is," cried the youngster as he gestured with his open palm towards the opposite side of the dual carriageway. Beyond the lawns and gardens of Escorts the villager could see lined up in front of the huge building dozens of gay orange farm tractors. He stared blankly at them thinking, "Fancy her man making those contraptions."

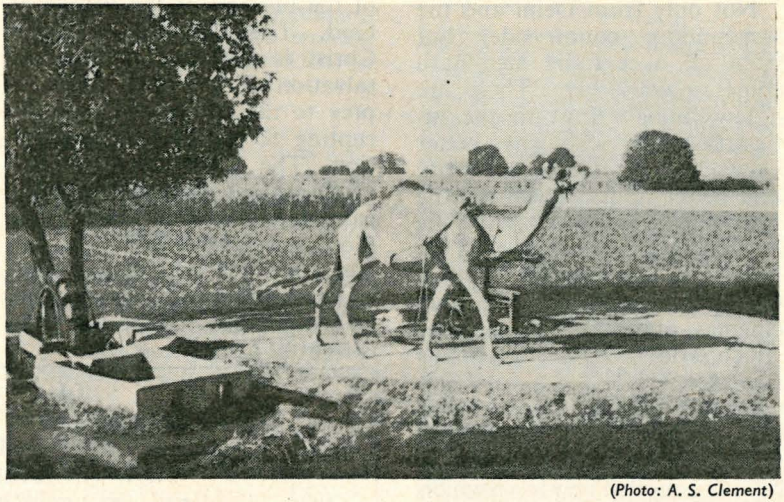
They belong to God

As the bus slowed down the child of industry rose, but a gnarled plough-hand plucked at his sleeve. "Just one thing, friend," the man from the past began; and looking down the Scorts-age man observed for the first time an air of wisdom about the figure in the earthy home-spun. His face, sculptured by many a weather in the fields, resembled the ploughed uneven terrain of southern Punjab. The peasant philosopher continued, "You say all these factories are private. Actually they belong to God, like the fields and the man who works in them."

The bus had come to a halt and the stranger had released his hold of the factory hand. But their eyes were still connected, when from the direction of the conductor came an outburst, like a cross between a donkey's and a peacock's, which rudely blasted all other voices and the loitering passenger got out of the bus.

Bouncing along the growing industrial belt towards Delhi the peasant marvelled at the strange times which had befallen his country. Families dispersed, girls educated, peasant-stock urbanized, farming becoming mechanized; and everyone in a tearing hurry. Suddenly he was jerked out of his seat as the driver slammed on the brake to avoid collision with a cyclist who without warning had launched across the path of the bus. Recovering himself the yokel silently thanked God that he did not travel the Mathura Road every day.

But thousands did. Daily, by road and rail, there was a mass



(Photo: A. S. Clement)

A rural scene in North India. A camel turning a wheel which lifts water to irrigate the fields.

exodus from Delhi and other places. In Faridabad New Town accommodation is unobtainable. The occasional vacant rooms can be had only at a premium. This fact coupled with local high cost of living deters many families from settling there. It costs hardly more to live in Delhi and work in Faridabad. However, travelling is inconvenient; but some firms arrange transport for their employees. In any case, at the present rate of expansion in the Faridabad area, existing public transport facilities for the twenty-mile journey would soon be pitifully inadequate.

The new Faridabad began as a refugee town. After partition thousands of refugees from north-west Punjab camped at the side of the highway. Then the Government acquired land in the vicinity and refugees were employed in the building of a planned town. Four of the five large residential neighbourhoods are almost completed. The fifth is fast being developed to provide living and office accommodation for Government employees who will be transferred from the capital.

From all over India

Not only from Delhi and the surrounding countryside, but from all over India men have come to work here. There are a few foreign firms in the industrial area who pay better wages and offer more security and better hours. There is little provision, however, for the healthy use of leisure time. Indeed, apart from one or two exclusive clubs, there are only cinemas and licensed premises which seriously cater for a man's free time.

On the opposite side of the Grand Trunk Road the Punjab Government recently began developing another new town which with 300,000 inhabitants will be three times the size of this one.

How is the church reacting to the challenge? From the beginning the Baptist minister in nearby Old Faridabad has been shepherding the Christian community which now numbers about fifty.

The immigrant origin of the town and consequently of the congregation makes the rules of comity irrelevant here. Although the town falls geographically in a B.M.S. area, there are very few Baptists. Many denominations are represented among the Protestants. This factor alone might justify the forming of a united church only in the new town. But the conviction that this is the right course in such a situation is based on other reasons too which relate to economics, witness, the divided society at large, church history and the Christian minority in India—not to mention the request of the congregation.

God's Instrument of Salvation

Other church bodies will be invited to share in the mission to Faridabad. As we discuss joint action pray that we may be ready to follow Christ into unfamiliar situations. We need renewed vision and clearer understanding of the mission of the People of God. The Church of Jesus Christ is God's instrument of salvation of a society which is prey to the disrupting and corrupting forces of industrialization. The old structures and sanctions of society are discarded in the new town. May God's people make His redeeming and re-creating rule effective in factories, trade unions and neighbourhoods of which He is rightful Lord.

Associate Treasurer

Mr. A. R. Weir, F.R.I.C.S., of Ruislip Baptist Church, has been appointed Associate Treasurer of the B.M.S. for one year.

Mr. Weir will hold this office during the period when the Society's Honorary Treasurer, Mr. C. B. Jewson, J.P., F.C.A., will be Lord Mayor of his own city of Norwich, and so unable to give as much time as he would wish to the Society's business.

Mr. Weir has been a valued member of B.M.S. General Committee since 1961.

New Missionary Boxes

New missionary boxes, made out of high impact plastic, are now obtainable from the Mission House.

These are in the shape of a book, have attractively designed labels and are suitable for placing in the living room or the hall of a home.

Two kinds are available: one for the Medical Fund and the other for the General Fund of the Society.

The boxes may be obtained from B.M.S., 93 Gloucester Place, London, W.1.

THE QUEST
LIVELY ARTICLES ON WITNESS AT HOME AND ABROAD
NOW ON SALE — **Price 6d.**
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Missionaries Turn to Sleuthing

Rev. Charles and Mrs. Rhoda Couldridge, B.M.S. missionaries at Thysville, in the Congo Republic, had to become detectives recently.

Tata Noe, a deacon of the Thysville church, helps the Couldridges to sell books in the shop at Thysville. Noe had counted the morning's takings and added this sum to a larger amount which had been drawn out of the Post Office to pay outstanding accounts. The accounts could not be paid at the time and the money was to be returned to the Post Office. He put it into a neat pile, locked the shop and went home for his midday lunch break.

The money was gone

When he returned he noticed that the money was gone. He knew that the Couldridges had a key and so thought that they had taken the money in his absence. After serving some customers, he noticed that envelopes had been tipped out of a small carton and that a larger carton was on the counter neatly packed with bottles of ink, pencils, school textbooks and various other items. Noe was surprised and went to the Couldridges and asked about the money.

All three were stunned as the truth dawned on them—the shop had been burgled!

They were even more worried when they could find no trace of a forced entry into the shop. They were the only ones with a key. The Couldridges questioned everyone who has access to their house where the keys are kept. They did not want to call in the police because they were afraid that Tata Noe would be their suspect.

Thysville has few shops so Mr. Couldridge and Pastor Pidisi went round to see the proprietors and asked them to take note of anyone spending recklessly.

The next day a man, whom they knew, came into the bookshop in great excitement to tell them that two young lads had brought expensive material to one of the tailors and demanded swift delivery of the finished article. Thus the thieves were traced and the Couldridges informed the police so that they could have the authority to search the lads' homes for the missing money.

They did find most of the money. The culprits were two boys aged 15 and 16 years old. It seems that one of them hid in a gloomy corner of the shop and when Noe went home he helped himself to the money and the other articles that were found in the carton. What the lad did not know was that Noe locked the shop from the outside. The thief was trapped. When Noe returned the lad slipped out unnoticed leaving the carton.

When the Couldridges reconstructed the crime, it was found that it was quite an easy thing to do, because when Noe entered the shop his eyes had to become adjusted to the dim light in the shop compared with the bright sunlight outside.

An extraordinary God

Thieving and looting is quite common in Congo, but the theft from the shop made headline news. Not only were the thieves caught but also most of the money was recovered. Much time had been spent in prayer about the loss of the money. Even the Chief of Police said that it was an extraordinary case. Mr. Couldridge had replied, "We have an extraordinary God."

Indian Doctors Serve at Berhampur

For many years the Christian Hospital at Berhampur, Orissa, India, has suffered from a shortage of doctors. Now Dr. Joan Pears has the help of three Indian women doctors.

These have all been trained at the Medical College at Cuttack, Orissa. They were all helped by scholarship grants from the Orissa Church Council. The doctors are now participating in all aspects of the work at the hospital.

In 1,232 Languages

Some part of the Bible was published in 1,232 languages and dialects as of last December, the United Bible Societies report. The figure represents languages spoken by about 95 per cent of the world's population. Complete Bibles have been published in the languages of over 90 per cent of the world's population.

Some 70,000,000 copies of Scriptures were circulated throughout the world in 1964.

Medical Appeal Leaflets

New leaflets for use in the £100,000 Medical Missions Appeal are available for free distribution in the churches from:

Dr. J. Burton, B.M.S., 93 Gloucester Place, London, W.1.

New Missionary Doctor

Dr. Gwenda Rosamond Grace Pritchard, M.B., B.S., M.R.C.S., L.R.C.P., of the Station Street Baptist Church, Long Eaton, is now serving at the Christian General Hospital, Palwal, North India.

She was trained at the Royal Free Hospital and has offered to the Society for two years' service.

She sailed for Palwal during April of this year.

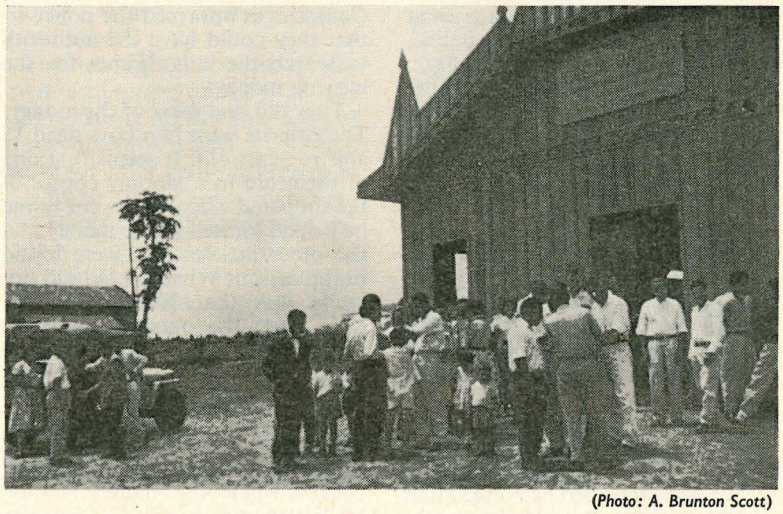
Dr. Gwenda Pritchard

A PAGE FROM A BRAZILIAN DIARY

By DEREK G. WINTER

I CAME down to the litoral at the end of last week. It is only the second time that I have visited this area, the last time being in 1958, and I had just about forgotten what it was like. After this, Goio-Erê will seem positively civilized.

The bay of Paranaguá is a large inland sea, and except for the narrow channel which gives access from the port of Paranaguá to the Atlantic, it is completely surrounded by forest-covered mountains. The people who live scattered among the islands and inlets of this great bay eke out a precarious living by fishing and primitive agriculture.



(*Photo: A. Brunton Scott*)

Part of the congregation outside the Baptist Church at Umuarama, Brazil, after a Sunday service.

No roads

There are literally no roads in the area, and all communication is by canoe or motor-launch. To get here, I left Goio-Erê by jeep, caught a plane from Campo Mourão to Curitiba, came on to Paranaguá by bus, travelled four hours in a motor-canoe to Tagassaba, and did the last four miles by "shank's pony" to a little place called Potinga, up river from the village. I have even been promised a horse for the return trip to the landing stage.

The church here is small—about thirty members who live within a radius of several miles and attend the services in the little chapel built in a clearing in the litoral forest. The pastor lives four miles away at Tagassaba and together with another colleague based at Guaraqueçaba on the other side of the bay. they visit the twenty or so churches and congregations regularly by motor-canoe. At Tagassaba the church has recently opened a dispensary, run by a trained nurse. Sickness is common among the people, and as practically everyone goes barefoot, worms are one of the chief problems.

Part of the Nation-wide Evangelistic campaign

Here in Potinga, we are having four days of meetings which are part of the nation-wide evangelistic campaign. I am staying with a teacher, the pastor's cousin, and like him of Latvian origin, who started a school attached to the church two years ago. She comes from the state of São Paulo, not far from Campinas, born and brought up among all the amenities of civilization. She came here two years ago on a visit, and talking with some of the children she discovered that not one of them could read. So she decided to stay on and start a school, just like that. In a place as primitive as this it takes some doing.

It is this primitive situation which has retarded the growth of the churches, in spite of the fact that Baptist work in Paraná began here in the litoral area ninety years ago. One of the first to bring the Gospel to this area was an Englishman called Redhead, who came from Liverpool. Some of his great-grandchildren, still bearing the same name, are to be found about here; but apart from the name there is nothing recognizably English about most of them, for like the majority of litoral folk they have marked Indian and mestiço characteristics.

Redhead himself would find little that is different from the litoral he knew ninety years ago. I went out this morning along the muddy track which leads to the people's homes dotted about the forest.

Here and there was a small clearing, planted with rice or maize. In a lean-to covered with palm-leaves, an iron pot slung from a pole over a wood fire on the ground represented a woman's kitchen. The approach to another hut, raised on wooden stumps, was a pole set at an angle with notches cut in it for

footsteps. By the river bank, a man was unloading firewood from his dug-out canoe, of the type used by Brazilian Indians for centuries. He was stripped to the waist, and his muscles were hard knots under his dark skin.

In another hut manioc flour was being manufactured. In one corner was the wheel which ground the manioc roots, over there was the great hand-carved screw which presses out the liquid, and here in a wide copper pan a woman was mixing the flour until it was cooked. Further on, we visited a home where an old woman was lying at death's door. For three months she has been bed ridden, and is nothing but skin and bone. The nurse from the dispensary has done what she can for her and Ilga the teacher goes practically every day to take her some tit-bit and to pray with her.

The seed bears fruit

But although outwardly the litoral has failed to get caught up in the whirlwind of change that is transforming Paraná, beneath the surface of things the seed of the Gospel is not without results. People can still remember the brutishness and drunkenness that were rife before the Gospel was preached in this area. These things still exist, but to a far lesser extent.

In several of the homes I visited this morning, neither of the parents could read the Gospel offered. "But our boy can read it to us," said one. At least the younger generation o Potinga is growing up with a school at hand where they can learn the essentials and a girl to teach them, who radiates love and compassion. Sickness is still rife, but Selma's work at the dispensary is invaluable in treating simple conditions before they become serious and in giving an opinion where more extensive treatment is advisable in Paranaguá.

Prepared to wait

And the work of the churches, steady and unspectacular, goes on under the leadership of these two dedicated persons, João Weidmann and João Pupols. Pupols is the older of the two, a refugee from Communism in Latvia over twenty-five years ago, and he still speaks imperfect Portuguese. Stubborn, opinionated, independent, he is straight as a ramrod and utterly faithful to his people. Weidmann still has a young family, is quiet and unassuming, but with the same steady determination in his work. They know that in a region like this it is useless to look for quick results. But they can afford to wait; they are prepared to give a life-time to the job.

Threepenny Piece Collecting Cards

Interesting new threepenny piece collecting cards for use in the £100,000 Medical Missions Appeal are now available.

These are intended especially for use in Sunday Schools and Young People's groups.

Please write to: The Young People's Department, B.M.S., 93 Gloucester Place, London W.1.

Devastating Cyclone in East Pakistan

Some 13,000 people were killed and a further 5,000,000 rendered homeless by a devastating cyclone and tidal wave which caused havoc in the Barisal district on 11 May.

Much damage was caused to mission and church property in an area where there are sixty-one small Baptist churches and forty-one primary schools.

The B.M.S. has immediately authorized the expenditure of up to £3,000 for urgent repairs, but the final cost will be much higher.

FAITH ACTIVE IN LOVE

B.M.S. Illustrated Annual Report For 1964/65

NOW ON SALE

Price 1/–. *Postage* 6*d.*

From:

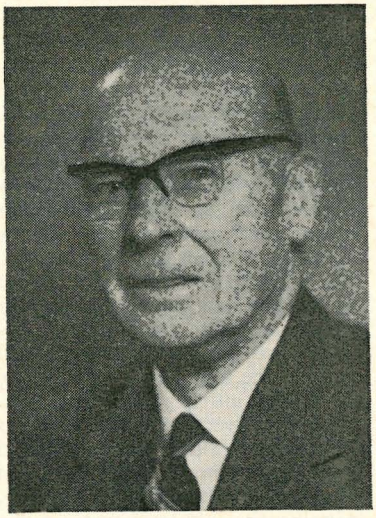
The Editorial Department
B.M.S., 93 Gloucester Place
London, W.1.

Honorary Member From Scotland

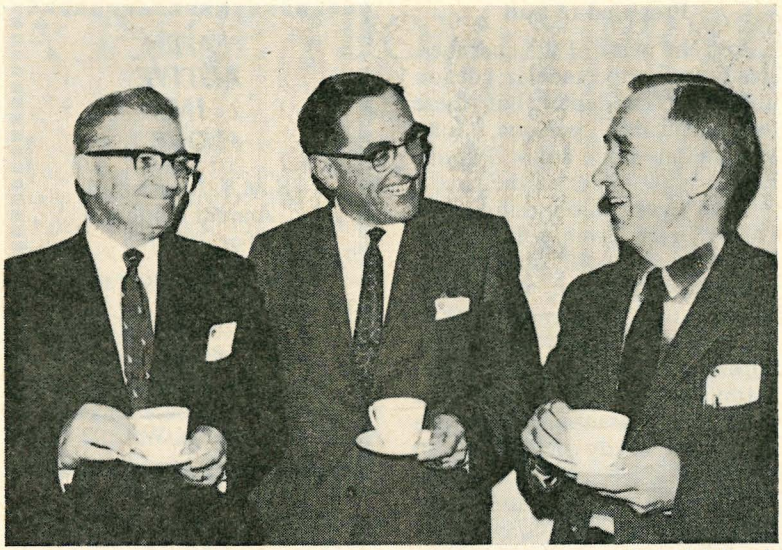
At the Annual Members' Meeting in May, among those appointed Honorary Life Members of the General Committee, for important services rendered to the Society, was Mr. J. A. Dick.

Mr. Dick has been a member of the Committee since 1955.

He is well known in Scotland for his distinguished service as Treasurer of the Baptist Union of that country, an office which he held from 1933–1964.



Mr. J. A. Dick



(*Photo: J. A. Moore*)

Officers of the Baptist Men's Movement at its Annual Conference at Swanwick 1965. *From left to right:* Robert G. Brown, Junior Vice-President, Maurice V. Abbott, President, and Walter Bennewith, Vice-President.

Witness in Six Continents

Witness in Six Continents. Edited by Ronald K. Orchard (Edinburgh House Press) 25s. The importance of this book lies in the fact that it presents the records of the meeting of the Commission on World Mission and Evangelism of the World Council of Churches held in Mexico City in December 1963. That meeting was the first full meeting of the Commission which continues in new relationships the work of the former International Missionary Council. The text of sixteen addresses are included together with the report of the four Sections into which the Commission divided. The Editor has attempted a summary of the work of the committees and has included the "Message" of the Commission to its member councils and their constituent churches, which concludes with the statement which supplies the title of the book. "We, therefore, affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be the common witness of the whole Church, bringing the whole Gospel to the whole world."

One searches in vain for anything which is really new and creative, but there is much that is well said and relevant. Dr. Visser 't Hooft's address on "Missions as a Test of Faith" is memorable. One marvels at the way in which he is able to sustain the high quality of his writings and addresses.

Life and Mission of the Church in Brazil

Of particular interest to readers of the *Missionary Herald* will be the address on the life and witness of the church in Latin America and the life and mission of the church in Brazil. Other addresses deal with subjects which are as relevant in Britain as in any part of the world—"Meeting men in the cities"; "Meeting men of other faiths"; "Meeting the intelligentsia". The last of these is by Dr. Kathleen Bliss of the Church of England Board of Education.

Anyone who wishes to keep abreast of what is being discussed internationally concerning the mission of the churches today will need to read and consider this book.

A.S.C.

PERNAMBUC CONCLUDE CR PLANNING

Baptists in the state of Pernambuco, Brazil, are so thrilled with the results of their portion of the nation-wide evangelistic crusade now underway that they have begun planning another state-wide crusade for September.

One hundred and eighty-six Pernambuco churches participated in special evangelistic efforts between 14 and 28 March, those in the interior of the state holding services the first week and those in Recife, the capital, and its environs, the second week.

With twelve of the churches yet to be heard from, 4,273 decisions for Christ have been reported, and a few churches that could not have services in March were having them in April or May.

"'*Foi uma maravilha*' (it was marvellous) seems to be the favourite expression to describe the week in Recife," a missionary writes. "Church after church report results such as never before experienced."

Little 18-month-old, 46-member Jardim Sao Paulo Baptist Church met with both difficulties and triumphs. At the final service of the week, on Sunday evening, there was no electricity. Missionary Harrison H. Pike, the guest evangelist, preached amid the flickering shadows cast by a kerosene lamp,

114 Christian Missions Now Serve in India

There are 114 recognized foreign Christian missions in India today, J. L. Hathi, the country's Minister for Home Affairs, told the upper chamber of the national parliament in New Delhi.

He said that the number of foreign missionaries registered with the government, excepting those from countries of the British Commonwealth, was 4,320 in January 1964. He added that the missions received, presumably from abroad, a total of over £7,000,000 in 1963 and over £6,000,000 in the nine months ending September 1964.

O BAPTISTS USADE, BEGIN ANOTHER

and the organist played the invitation hymn by candlelight, with the congregation unable to see the words in the hymnbooks.

But 32 persons professed faith in Christ that night, making a total of 52 decisions at Jardim Sao Paulo Church during the week.

Those who made decisions at the final service included a paraplegic young man and a friend who helps him with his wheelchair; three sisters, daughters of one of the women of the church, and the son, daughter, and son-in-law of Severino Camelo, another church member.

This climaxed a particularly exciting weekend for Mr. Camelo, who himself has been a believer only a few months. His wife accepted Christ on Saturday evening. Then the son-in-law came to their home, threatening to kill Mr. Camelo. Several men of the church stayed with the family, praying, until midnight.

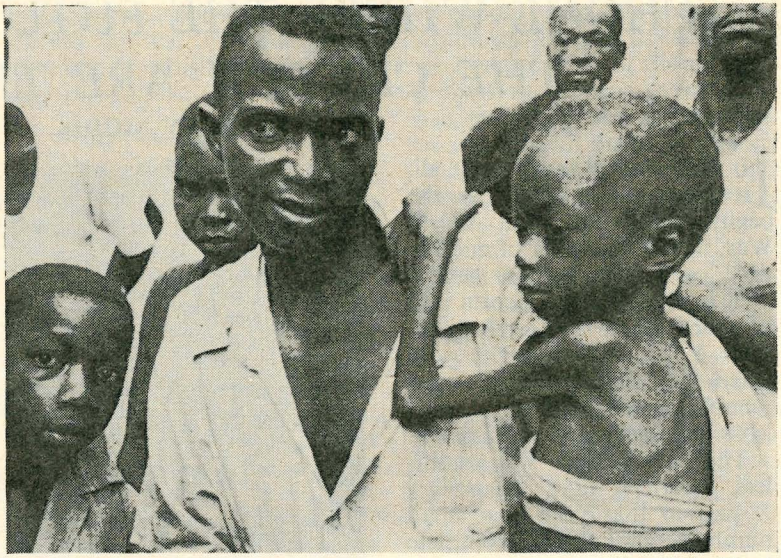
Brazilian Baptists launched their nation wide crusade on 31 January with a huge rally in Rio de Janeiro. Local phases started in early March and continued into June. The goal is to double the 250,000 Baptists in the country, organize 300 new churches, and see many people respond to the call to Christian service.

Will You Help?

The recent rises in postal charges will affect the B.M.S. budget. At present the Society spends over £3,000 a year on postal bills, and it is expected that this increase will mean a rise in cost to the Society of at least £700 a year.

Many of you already help to keep the B.M.S. postal charges down to a minimum. The Society is grateful to all those who, when writing to the Mission House, enclose stamps or a stamped addressed envelope for reply.

If more could help in this way, then the increased postal charges would not be such a burden on the Society's finances.



(Photo: Phyllis Gilbert)

A refugee child who had just arrived in Lower Congo from Angola. The child was suffering from severe malnutrition.

Faithful in Small Things

When Jean Comber and Edna Staple arrived at the I.M.E. leprosarium recently they were greeted by an old friend from Angola. Miss Staple and Miss Comber had known Simao when he was a nurse in the dispensary at Bembe. When they left Angola he was engaged to a girl at the boarding school there. Now he is married and has a small daughter. He lives at Kimpese with his family and is working at the leprosarium.

Although Simao had considerable nursing experience at Bembe he has no nursing qualifications recognized in Congo. He is, therefore, classed as a workman and not as a nurse. In addition to his nursing work he does a great deal of the routine cleaning.

This was all explained to him when he was offered the job. He said he quite understood and realized that he was now too old to start secondary school and do a proper nursing training. But all his life he had never wanted to do anything but nurse and, anyway, had not the Lord Jesus said that we were to be faithful in small things as well as big?

The first time Miss Staple and Miss Comber met Simao after they arrived to start work at the leprosarium he presented them with a small package containing two or three pairs of scissors, some forceps and a syringe.

These were the few things he had been able to save from the Bembe dispensary and he had kept them since his flight from Angola until he found someone to whom he could entrust them. For a long time he had been able to preserve the microscope, but the day came when he had to flee hurriedly from the Portuguese and, as he said, a microscope is not something you pick up when you are running for your life. When the danger was passed he went back, but found it had been smashed.

APPEAL LITERATURE

Attractive new leaflets, clearly stating B.M.S. financial needs, are available now for free distribution in the churches.

Please order immediately, stating the quantity required, to:

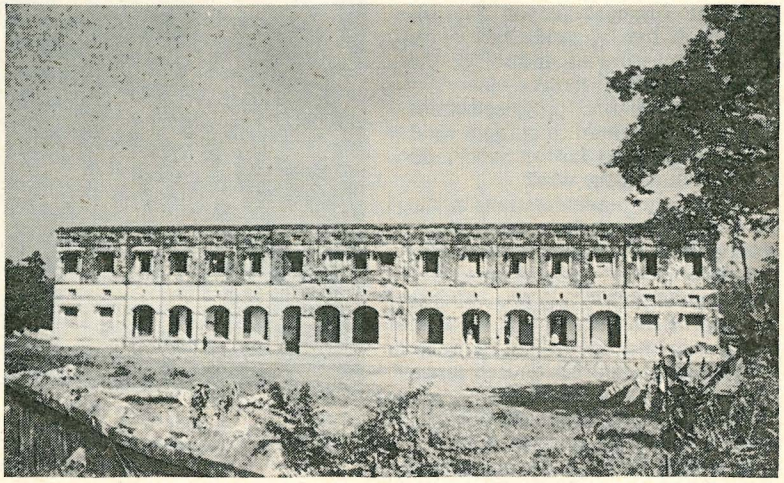
B.M.S., 93 Gloucester Place, London, W.1.

A SCHOOL WHERE THE FUTURE LEADERS OF THE CHURCH ARE TRAINED

By STANLEY MUDD

IF 1914 means anything at all, it means to most of us the beginning of the First World War, but to a number of middle-aged or elderly Bengali gentlemen in Barisal, in Calcutta and in other places as far away as New York, it means the year when they first went to a new school started by the Baptist Mission in Barisal, East Pakistan.

The new venture was doubtless described in a *Missionary Herald* in that year—the small numbers, the almost complete lack of buildings and the great hopes for the future. There are a few faded photographs, still extant, of those early years—school football teams and the like. There are still some whose eyes light up and who smile with pleasure when they are asked if they remember the first months of the school's existence and the school's first Headmaster, Rev. W. E. French. Most of those early scholars are dead, or retired or on the verge of retiring. One of them became Education Secretary to the India Embassy in New York, but most have lived obscurer lives even if well known in the comparatively small world of the Baptist community in Bengal.



(*Photo: A. S. Clement*)

Another view of the Barisal Boys' High School Hostel.

Independence meant growth

Yet during the first thirty-five years, or so, of its existence the school lived rather in the shadow of the older and better-known Union School near Calcutta to which most of the Barisal school's abler scholars went when they were old enough, for at the Barisal school it was not possible to take matriculation. Perhaps the school might have continued to play this subsidiary role for a great many years had it not been for the cataclysm of 1947—Independence, the creation of Pakistan and the division of Bengal into east and west.

After Independence Calcutta could no longer be the cosmopolitan centre towards which the ambitious youth of Barisal gravitated, and something had to be done about the Baptist Mission School in Barisal. There was no longer a Christian College for Christian boys and girls to go to, but surely we could give them education in a Christian school up to matriculation, the school leaving examination?

Only Protestant high school

So now the Baptist Mission High School in Barisal is the only Protestant Christian High School, for Bengalis, in East Pakistan, and since 1947 a new building has been added and the number of boys in the school has steadily increased so that another new building is an urgent necessity.

"It is all very well," said the Headmaster to me as he watched me taking colour pictures of the school buildings, "those buildings will look pretty good just now, when they have been freshly whitewashed or colour washed, but they don't *usually* look like that and your pictures will give people the wrong impression."

This was true, and the buildings did look better than they usually do, but this was because of the school's Golden Jubilee celebrated last year. The celebrations were held in the winter, of course, for in the winter there are blue skies almost guaranteed and weather in which it is possible to sit outside without too much discomfort from the heat of the sun.

If you had been at the school the first thing you would have seen would have been the leafy archway over the school gate and the words "Golden Jubilee" (in Bengali) written across the top. The path to the school building was beflagged and de-

corated. The Pakistani flag (which when broken that morning had showered confetti on all below) flew from a brightly coloured flag pole. In the playing field behind the school was a structure of bamboo and canvas where the main meetings were held—a service, a procession, meetings and speeches, a concert and a feast. Apart from the feast, perhaps the reminiscences were the most appreciated and some old scholars obviously found reminiscing a pleasurable activity—the past Headmasters, the past pupils, past crises, comedies and even tragedies could be recalled with pleasure, and I think some people made the discovery, for the first time, that the school has a history and a tradition.

The tradition has been (and has got to be) a tradition of discipline and character-building. It is gratifying when the examination results are good and we get some first division passes, but to go for nothing but good exam. results would be to destroy the character of the school and to force out all but the ablest of the boys from Christian families. It is largely for them that the school exists, though it would be foolish to underestimate the value of our contribution to the education and training of Muslim and Hindu boys.

Where the future Church is nurtured

The school, in fact, is the place where the future church is nurtured and, particularly, where the future leaders are trained. The family is still the most important influence in the lives of children of whatever race or nationality, but a boarding-school like ours has a very great influence. How could we do our job better?

Obviously, if we, as teachers, lived fuller and more devoted Christian lives, we should have a greater influence for good, and this is far more important than better equipment or more up-to-date methods of teaching. But money, equipment and buildings all help and we could do with more of all three. Even if we could simply keep our present buildings in good repair, this might develop a greater sense of pride in the school. We could do our job better if our staff were paid more: their salaries would have to be multiplied by four to bring them into line with salaries in Government schools. If we could take the boys who would profit from the education we can give and not simply (as at present) those who can pay, if we had enough hostel accommodation to take all the boys who are willing and able to come, then we should do our job better.

Will you help?

Will you help us by remembering the Baptist Mission Boys' High School at Barisal in your prayers, in order that its next fifty years may be at least no less successful than its first in building up the Church in East Pakistan?

(Photo: A. S. Clement)

The Teachers' Hostel of the Barisal High School for Girls.

Cyclone Damage

Repairs to the Barisal High School and ancillary buildings after the cyclone of 11 May are estimated to cost at least £1,000.

Such catastrophes involve the Society in additional expenditure over its budget. Will you help by your gifts?

Honorary Member From Winchester

The Rev. Joseph Tweedley, of Winchester Baptist Church, was appointed, at the Annual Members' Meeting in May, an Honorary Life Member of the General Committee in view of important services rendered to the Society.

Mr. Tweedley has given distinguished service on the Committee since 1940 and served from 1948–54 as Chairman of the Congo Sub-Committee.

A TRIBUTE TO PASTOR SAMUEL ALONGA OF YAKUSU

By JOHN F. CARRINGTON

WE learned a few days ago the sad news that, towards the end of March, Pastor Samuel Alonga died at the hands of "rebel" soldiers who executed his wife as well.

This aged servant of Jesus Christ in the Yakusu area of Congo began his work as a Christian evangelist while he was employed at Yakusu as a workman. He learned to read and write in his village school and in the evening school on Sargent Station. After he was ordained by the Church at Yakusu, he was given one of the toughest assignments in that vast mission field, namely the oversight of the work among the Bambole forest tribe. Being a forest man himself, Alonga knew the ways of the Bambole peoples better than a riverine man and he quickly learned to speak the language of the tribe. He worked for many years along with Mr. and Mrs. Parris, the pioneers of much of the work in that area. Mr. Parris used to tell, indeed, of how he first noticed Alonga's keenness when he was a carrier for the missionaries during their travels on foot or bicycle from village to village. Alonga learned to help the missionary carry other burdens than camp-beds and book-boxes. He took charge of the sub-posts at Yaongama and Yatolema when our missionaries were withdrawn to the main station.

He harangued them

My wife and I have always been grateful for the privilege of being introduced to village pastoral and evangelistic work by Samuel Alonga, for it was in that Bambole area that we made our first journeys. By the time we began our missionary service at Yakusu, he was already well established there and we marvelled at the way in which he fearlessly harangued important village chiefs who were not behaving in a helpful way. "But aren't they my old school-boys?" he would answer, when we showed our surprise. It was indeed true, that many of the village leaders under the Belgian administration had passed through our B.M.S. schools in that area and so knew and respected the Pastor-in-charge.

The Word of Life

Always anxious to extend Christian witness into the villages of neighbouring, often completely pagan tribes, he knew what it was to "take his life in his hands". He once ventured through the forest towards a village where government police had been searching for men responsible for a ritual murder. A party of warriors armed with spears ambushed him and, thinking he was a government agent said they would kill him. "I'm not afraid to die," he told them, "because I carry with me the Word of Life." The men wanted to see what this "Word of Life" was and he opened his New Testament in front of them and began to read. The warriors lowered their spears and accompanied the Pastor into the village where they listened to the Christian message as he told it simply to the folk around the fire that evening.

"I'm sorry for Satan" is the arresting way in which he began an address in one of those Bambole villages one night. "So often he gets the blame for things for which you and I are completely responsible," he went on and proceeded to expound James 1:14 in a way that made the words of the Apostle live for these Central African hunters.

One of our missionaries at Yakusu found that he did not need to wear the white pith helmet prescribed as an essential part of a missionary's kit in tropical Africa. His skull was evidently too thick for the dreaded ultra-violet rays to penetrate and produce sun-stroke! So he gave it to Samuel Alonga who proudly wore it on his itinerations among the Bambole. The Pastor did not need its protection either, of course! But it gave him status among the people because it identified him with the white missionary. How far is his sudden passing away before a firing squad a result of that identification? So hated has a white skin become among some peoples of that Upper River area of Congo that companions of the white men who brought the message of Life and Hope in Christ are being attacked and put to death. And so it is that, as we give thanks for Samuel Alonga's influence for thirty-five years among the Bambole tribesmen, we must also bear up in prayer the many other dedicated servants of Christ who are still working in that area and who are, in a very real sense, "bound up in the bundle of life" with those of us who support our Baptist Missionary Society that the Word of Life might reach that troubled part of our modern world.

The Congolese Baptist churches have asked the B.M.S. for the following missionaries:

10 men for pastoral, evangelistic and training work.
1 woman for evangelistic work
3 Religious Knowledge teachers
13 teachers for service in secondary schools (preferably with degrees)
1 technician for a trade school
4 domestic science teachers
6 doctors
8 nurses
1 printer
3 maintenance engineers for service in hospitals.

BAPTIST WORK IN THE CITY OF PATNA

By EDITH M. HALLETT

PATNA, the capital city of the State of Bihar in North India is proud of its history. It stands on the site of the ancient and beautiful city of Pataliputra, the capital city of the great emperor Asoka. The new India has taken Asoka as its model of ancient greatness and the lion capitals which crowned his triumphal pillars are the nation's emblem. The splendours of the much later Moghul Emperors, such as the Taj Mahal, although shown with pride to the Western visitor to the Delhi-Agra district represent an era of cruel Mohammedan tyranny which it is no joy to remember. But Asoka who, strangely enough, was not a Hindu but a Buddhist started his reign 2,229 years ago, and except for those people who are really interested in ancient statuary and outlines of ancient walls, the city of Patna is not of outstanding interest to the sight-seer.

(Photo: A. S. Clement)

The infants' class of the Angus High School for Girls, Patna.

A large city

I was told when I first came to Patna that the city extended for seventeen miles along an east-west road, which runs near the south bank of the Ganges. The mission property is situated towards the western part of the city where the fine modern buildings of the Bihar Secretariat, the large university and the huge medical college hospital are all situated within an area of about five miles in diameter. This area, too, is constantly changing as new suburbs spring up, as it seems, overnight. The population of the city is approaching 200,000 and that of the district to which it gives its name over two million.

Pioneer missionaries of the B.M.S. saw in Patna a possible mission station and came up the River Ganges by steamer to the cantonment area of Dinapur at the western end of the town. There are still little churches at Dinapur and its neighbour Khagaul but these are now struggling tiny churches looking back on better days in the past.

Two big compounds

In Patna itself the B.M.S. has two big "compounds", or strictly speaking four, for each is divided into two parts. The Bankipur property has on it, in the church compound, the church building itself, the pastor's house, one or two "quarters" and the new Book Room which was opened quite recently. Adjoining this is the Collier Memorial students hostel, housed in what was once a boys' school, a much smaller school boys' hostel and the warden's bungalow. The latter is occupied by Mr. Wellington Solomon, the warden who was for many years the secretary of the Baptist Union of North India, and is now the secretary of the all-India body, the Council of Baptist Churches of Northern India.

If you were to visit the Patna Church between 8 a.m. and 8.30 a.m. on any Sunday morning in term time you would find a good congregation assembling for the service. The pastor of the church is the Rev. Manohar Das, who, last year, passed through England on his way to and from America, where he spent six months in further study. Although the Patna Union Church has perhaps the largest membership of any of the B.U.N.I. churches it should not be supposed that those assembled are all members of the church. Many will be Christians who have their membership in other places and are only temporary residents in Patna. Among these may be included the Christian students who form quite a large propor-

Two New Books

The Greeks and the Gospel by J. B. Skemp (Carey Kingsgate Press, Ltd.) 25s. The revival of classical studies at the end of the nineteenth century and the rapid extension in knowledge of the Hellenistic period, its language, philosophy and general culture were reflected in New Testament studies. The ideas of the New Testament writings and the origin and growth of the Early Church were interpreted by reference to the general Greek background. In recent years the pendulum has swung from the Greek to the Jews. The Old Testament and Jewish writings have been examined microscopically for the light which they throw on the Gospels and the apostolic writings.

Professor Skemp, a distinguished classical scholar, in his Whitley Lectures, pleads for a more balanced view which takes into account the contribution of Greek culture to New Testament thought and practice.

After an introductory lecture he considers in three succeeding ones the "ordinary" Greek, the "intellectual" Greek and the religious Greek. Then follows an epilogue on the "Greek in the Church". The result is a book which holds the attention and throws light on many a New Testament passage. It is written by a Baptist and in parts is addressed primarily to Baptists. What he has to say, for instance, about independency and baptism are very relevant to current discussions.

Those interested in the problem of preaching the Gospel to people of other faiths and of establishing churches in an environment dominated by a totally different culture will find much that is helpful and stimulating. A.S.C.

Encounter in London by W. Charles Johnson (Carey Kingsgate Press, Ltd.) 7s. 6d. Written in connection with the centenary celebrations, this book tells the story of London Baptists and particularly of their activities through the London Baptist Association. What an interesting story it is of growth and development as more and more people have moved into the London area, and from the centre of the area steadily outwards. Because of their numerical strength and the proximity of the headquarters of the Baptist Union of Great Britain and Ireland and of the Baptist Missionary Society, London Baptists have played a most significant part in the affairs of British Baptists generally. This book, therefore, deserves to be read by a much wider circle than those in the London Baptist Association.

Baptist Work in the City of Patna

tion of those housed in the Collier Memorial students' hostel. In addition there are many Christian student nurses in training, and people temporarily employed in Patna.

The State of Bihar has large "Tribal" areas, especially in the south around the city of Ranchi. Many of these aboriginal people are now Christian, especially of those who have emerged from their simple agricultural village life, and the majority of those who have found their way to the capital city are Christians. However, there are fewer of these "tribal" students than there were previously in Patna because the Bihar Government has opened several new universities further south and in these many of them now study. Even so, there is plenty of opportunity for church and mission to work among students in Patna. The Church of India, Burma and Ceylon, which also works in Patna, has aimed at having at least one young missionary stationed in Patna for this work and at present has a young married couple there, working from the "Anglican" Church compound within half-a-mile of our own. *(To be continued)*

Former Chairman Appointed Honorary Member

The Rev. S. E. Leslie Larwood, who was B.M.S. Chairman in 1963–64, has been appointed an Honorary Life Member of the General Committee in view of important services rendered to the Society.

Mr. Larwood is now minister of the well-known West Croydon Tabernacle; formerly he was minister of the Welling Baptist Church.

THE

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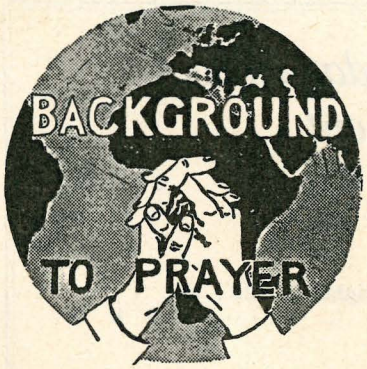

(Based on the Prayer Calendar)

We are asked this month to remember in prayer the churches in China, particularly those in the areas of Shantung, Shansi and Shensi where, until 1951, B.M.S. missionaries were serving.

For many years there has been little reliable news about the life of the Church in China, but it is known that Chinese Christians still bear witness to their faith and that baptisms have taken place. It would seem that it is difficult to be a Christian in China and that the churches have gone through a period of severe testing. Unfortunately, since Chinese Christians have been allowed to have very little contact with the West, it is very difficult to obtain reliable information about their situation. We can but remember them in prayer.

We are asked also to pray for B.M.S. missionaries who formerly served in China, many of whom are now in retirement and others of whom are engaged in pastoral or other forms of Christian service in this country or abroad.

Middle River Region of Congo

We are asked to pray also for the Baptist Churches of the Middle River Region of Congo, with mission stations at Bolobo, Lukolela and Ntondo.

Lukolela is the only one of these centres where missionaries are at present serving, for the area has been one of rebel activity and mission work has been seriously disrupted. However, church life continues and we need to remember especially pastors and other church leaders in the trying situation in which they find themselves.

It is hoped that our missionaries may soon be able to return to Bolobo and Ntondo.

The secondary school from Bolobo has been continued in Léopoldville.

One of the important aspects of the work at Lukolela has been that of the Bible School.

ACKNOWLEDGEMENTS

(Up to 24 May, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Work: Anon. (from Bahrain), £2 11s. 5d.; Anon., £6; "Concerned", £2 10s.; Anon., £5; Anon., £2; "Glencraig", £5; Anon. £1; Anon., £1; Miss P. Rothen, £1; Anon. (Gift Week), £30; Anon., (Agri. Work), £4 10s.

Special Medical Appeal: Matt. 25. 4A., £5; "Concerned", £2 10s.; Anon., £10.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
April				
14	Miss Alice Connell	50	0	0
14	Mrs. F. Frisby (Refund of Estate Duty)	4	0	2
21	Mr. Havelock Lonsdale	157	0	0
	Mr. Alfred Appleby	250	0	0
22	Mrs. Clara Orrell	100	0	0
26	Mrs. A. L. Drakeford	20	0	0
29	Mr. F. C. Schofield	103	0	5
May				
4	Mrs. M. A. M. Crowe	2,400	0	0

MISSIONARY RECORD

Arrivals

5 May. Rev. R. C. and Mrs. Bennett and family, from Baraut, India, and Miss V. Yates, from Barisal, East Pakistan.

10 May. Miss A. S. Binns on holiday visit from Barisal, East Pakistan.

21 May. Mrs. H. W. Nicklin from Barisal, East Pakistan.

27 May. Rev. W. D. and Mrs. Grenfell from Moerbeke, Congo Republic.

Departures

15 April. Dr. G. R. G. Pritchard, for Palwal, India.

21 April. Mr. and Mrs. J. H. Hills and son, to Brussels, for language study.

6 May. Rev. E. L. and Mrs. Wenger, for Dacca, East Pakistan, and Mrs. E. H. B. Williams and three children for Serampore, India.

20 May. Mr. and Mrs. T. H. Adams and 2 children for Bolobo, Congo Republic.

Births

28 April, to Mr. and Mrs. A. G. Bennett, a son, Andrew Geoffrey, at Ludhiana, India.

15 May. At Kimpese, Congo Republic, to Rev. P. J. and Mrs. Manicom, a daughter, Rachel Catherine.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

A Selection of items from our Sunday School and Church Furnishings Dept.

	£	s.	d.
FOLDING TABLE			
Plywood top. Size: 48″ × 16″ × 20″. Polished Light Oak colour	3	14	6
NESTING KINDERGARTEN TABLES			
Hardwood underframe with flush laminated tops. Size: 36″ × 15″. Heights: 20″, 22″, 24″. Light, Medium or Dark shade	3	8	0
TUBULAR STEEL STACKING KINDERGARTEN TABLES			
Well made in ¾″ Black enamelled tube with woodwork polished Light Oak colour. Size of top: 36″ × 15″. Heights: 20″, 22″, 24″	3	0	8
KINDERGARTEN CHAIRS to match			
Heights: 12″, 13″, 14″	1	11	6
STACKING KINDERGARTEN TABLES			
Tubular steel legs with plastic feet. ¾″ tube. ½″ solid ply top. Size: 36″ × 15″, 20″ or 24″ high	2	6	0
STACKING TABLES			
As above, 1″ steel tube. For older children. Heights: 26″, 28″, 30″.			
Size of top: 36″ × 18″	3	19	3
40″ × 18″	3	17	6
42″ × 20″	4	6	6
TUBULAR NESTING CHAIRS			
Kindergarten Heights: 12″ × 13″	1	9	6
Junior 14″ × 16″	1	10	9
Senior 17″ × 18″	1	12	6
TUBULAR STEEL FRAME HAT AND COAT STAND			
Heavy quality steel framework with legs braced and fitted with plastic feet. Enamelled Black, polished wood rails fitted with Japanned Hat and Coat hooks.			
Junior Model: 4′ 10″ long, 4′ high, with 24 hooks	7	6	8
6′ long, 4′ high, with 30 hooks	8	16	0
7′ long, 4′ high, with 36 hooks	10	3	6
Senior Model: 4′ 10″ long, 5′ 6″ high, with 24 hooks	8	6	6
6′ long, 5′ 6″ high, with 30 hooks	9	10	0
7′ long, 5′ 6″ high, with 36 hooks	11	2	9
BLACKBOARDS			
Heavy quality, Black both sides.			
Size: 36″ × 24″	2	14	0
36″ × 30″	3	7	9
42″ × 30″	3	19	9
48″ × 36″	5	6	6
EASEL			
Well made in Hardwood. Complete with pegs	2	18	6

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

Baptist Theological Seminary Library
Rüschlikon-Zürich, Switzerland

MISSIONARY HERALD

AUGUST 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(Photo: N. B. McVi

Some of the congregation who attended the inaugural meeting of the new church at Faridabad in North India, about which an article appeared in last month's *Missionary Herald*

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

A MOVING APPEAL FROM EAST PAKISTAN

A GREAT many people will already know about the terrible devastation caused in East Pakistan by the cyclones in May.

The Society has made already an immediate grant of £3,000 for at least partial repairs of the church and mission property which suffered. This grant was made in faith that people in the home churches would respond immediately and generously, for this sum is an extra budgetry item. The final cost of repairs and rehabilitation will be much larger, and again, the Society depends on the generosity of the churches.

Words are at the best poor tools with which to describe the misery of many thousands of homeless people who are struck by such a calamity, yet the letter we have received from Mr. S. C. Chakraborty, Secretary of the Baptist Union of Pakistan, will convey some impression of the misery which *we can help to alleviate*. We are quoting from his letter just as it was received. Please read it and pass it on to your friends.

Gifts for this appeal may be sent to the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London, W.1:

"Dear Friends,

"The devastating cyclone, one of the most severe ever experienced in East Pakistan especially in the districts of Barisal and Faridpur, approached the places on the night of 11 May. It brought fierce and destructive winds, one gust of 80–100 miles per hour being highest ever recorded here. It also brought heavy showers of rain simultaneously. This destructive wind lasted for about three-and-a-half hours! These hours of its passing, however, involved the towns and villages and its people in heavy toll of life and property.

"On land fallen trees and landslides in the town quickly blocked the roads. Windows and doors of many houses were utterly smashed. The tin or thatched roofs of the houses in villages were blown away to distant places. The crops in the field have been damaged. Two days after the cyclone I had been to Barisal and I found more than twenty motor-boats sunk in the river and many country boats were overturned. Shop-signs in the town flew in all directions. Thousands of houses were totally destroyed. So far I have received the confirmed information (every day I am in receipt of letters of such kind), it appears that the total homeless reached the figure of 2,000 (Christians). About 7,000 houses are partly damaged. The betelnuts and coconuts, the only resources of subsistence of many are gone.

"In southern parts of Barisal district, four or five miles' distance from the Bay of Bengal, the distress of the people knew no bound. Thousands of lives are lost, of these fourteen are Christians, many of the villages have no sign of their existence. The tidal waves swept many parts of the land and washed away everything. As a result of this cyclone, which brought sea-water to the same level of sweet water (drinking water)—a few hundreds of people also died of thirst!

Poor pastors and village school teachers

"When I think of the distress of the people in general, the sad picture of our poor village pastors and primary school

(*continued on page 119*)

(*Photo: D. Rowland*)

Typical village houses in East Pakistan. Many villages like this were flattened by the cyclone

CHRIST THE ONLY HOPE

THE NATION-WIDE EVANGELISTIC CAMPAIGN IN BRAZIL

I. Preparation

By A. BRUNTON SCOTT

ONE of the things that is impressive about Brazil is the exuberance of its people. The nation is young and alive, bursting with life as it pushes forward in a great effort to realize its full potential, materially and morally. This vitality is shared by the evangelical churches. Of course it is always dangerous to generalize, but I think it is true to say that despite the grave problems that afflict the life of the church, there is a robustness about it that is at once attractive and hopeful.

Our indication of the initiative and the zeal of the evangelical churches is the national Campaign of Evangelization which has been sponsored by the Brazilian Baptist Convention. This Campaign has stirred the Baptist churches to fresh efforts to evangelize Brazil and the response of many of the churches has been most encouraging.

The task of planning and organization

The whole ambitious idea of a campaign on a national scale was born in the fertile mind of Dr. Rubens Lopes, the president of the Brazilian Baptist Convention and minister of a large and beautiful church in the city of São Paulo. He spent the second half of 1963 travelling around the capitals of Brazil, commending the idea to the Baptist churches. At the National Convention in Recife, in January 1964, the Campaign was officially and unanimously accepted as an integral part of the life of the Baptist churches for 1964–65. Thus began the large task of planning and organization, which was to take up the twelve months, March 1964 to February 1965, to launch the actual preaching campaign in the local churches in March 1965.

Each church would have its own Campaign of eight days duration—Sunday to Sunday—and because of the vast area to be covered, the country was more or less divided into four. Each section had its month during which the preaching campaign was held. South Brazil—March; Mid Brazil—April; North Brazil—May; remoter areas—June.

Rev. R. M. Deller conducting a baptism at Cascavel, Paraná State, Brazil

Let me explain how this plan was worked out in Paraná, where our B.M.S. personnel work.

Living in South Brazil, our month was March. Every effort was then made towards organizing the churches for the great Crusade during that month, when in all of the eighty churches, local campaigns would be held. The churches of Paraná are almost equally divided between the north and the south of the State.

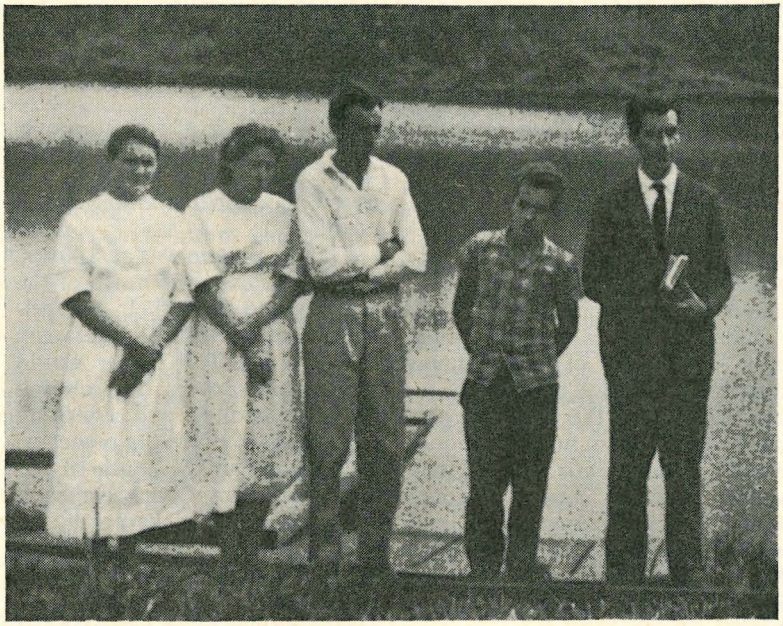
The plan made was as follows. The churches in the north of the State would hold their evangelistic meetings during the week 7–14 March. The pastor would be at home in his own church for the meetings, and a visiting evangelist would be the preacher. The pastors in the south of the State were conscripted to preach in the churches of the north and if there was a lack of preachers, invitations were to be made to pastors of other States where their preaching campaign was planned for later months. The meetings in the south of the State were planned for 21–28 March, and the whole process was reversed.

Preparation

With some variations, this was more or less the pattern throughout Brazil. In every Baptist Church, in fellowship with the Brazilian Baptist Convention, evangelistic meetings were planned. This was the reason behind the intense activity of leaders and officials of the Campaign at National, State and local levels throughout the year 1964. So much had to be done in too little time. It was a race against the clock. Committees had to be created and made to function. This was not always easy; neither was the plan always successful. Some committees just did not function.

People had to be persuaded to accept responsibility either at State, Association or local level. Not all were willing to serve, and some who said they would, in the end just did not keep their promises.

Churches had to be visited and



Rev. Roy Deller with a group of baptismal candidates

the whole plan explained to the ordinary members, who were called upon to give their undivided support. They were told that they were the key to the success of the enterprise, and this great responsibility had to be explained to them at a personal level.

There was a national Secretary for the campaign, nine Regional Secretaries, and each State had its Secretary whose job it was to see that the details of all plans laid down at national level were interpreted to the local church and acted upon. This involved the State Secretary in a year of journeys, endless planning, meetings, conferences, late nights. It also meant the exhilaration of knowing that he was in on a gigantic crusade, the likes of which had never been attempted in the Americas. At times one felt one was caught in the vortex of a whirlwind and was being hustled along, helpless within the whirling activity of the Campaign as it rushed to its climax.

As has been said, the local church was seen to be the sphere where the whole scheme would be worked out, where men and women would hear the word of the Gospel and find in Christ their hope and their salvation. It was also recognized that the individual members of these churches were the essential elements in the development of the Campaign. We felt that if we could convince the members that this was God's call to share in the saving of Brazil they would give themselves to the work and be prepared to serve to the limits of their capacity.

A help to encourage evangelism

But it was evident that our members would need help in fulfilling this responsibility to evangelize their neighbourhood, so a number of training Institutes in Evangelism were held in each State in the following way. First, a State Institute in the State capital, with all the pastors and evangelists present, plus one or two representatives from each church; this was held in October 1964. Then a month later, Association Institutes were held in various parts of the State. There are eight Associations in Paraná. The pastors of the area were present, some leaders of the churches and a larger number of members than could be present at the State Institute.

Finally, to reach the ordinary members of the church, on whom the whole edifice of this movement depended, we held Institutes of Evangelism in every local church. It was at this level we met the people, explained our plans to them, answered their queries, sought to inspire them and instructed them in the basic ideas of personal evangelism. It was at this level too we began to see the response of the members, learned of the need to adapt the basic plan to local conditions and saw once more the willingness of these people to serve their Lord—and in ways they had never tried before.

(*To be concluded next month.*)

Faith Active in Love

THE B.M.S.

ILLUSTRATED

ANNUAL REPORT

for 1964/65

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THE BOOK FOR THE WORLD

A REPORT ON THE HONG KONG BIBLE EXHIBITION

By H. W. SPILLETT

"The Book for the World"—under this arresting title, a Bible Exhibition jointly arranged by Roman Catholics and Protestants of Hong Kong recently took place in the City Hall. It was opened by Sir Lindsay Ride, former Vice-Chancellor of the University of Hong Kong, and author of a biography of Robert Morrison, the pioneer missionary and Bible translator. His Excellency the Governor of Hong Kong, Sir David Trench, later visited the Exhibition.

Rev. Vernon N. Lowis, Secretary of the Bible Societies in Hong Kong and Rev. Fr. Gabriel Allegra of the Studium Biblicum were the chief organizers of the event.

Many visitors

Visitors crowded before the display stands studying the pictures, facsimiles and original volumes shown, and listening to explanations by the attendants.

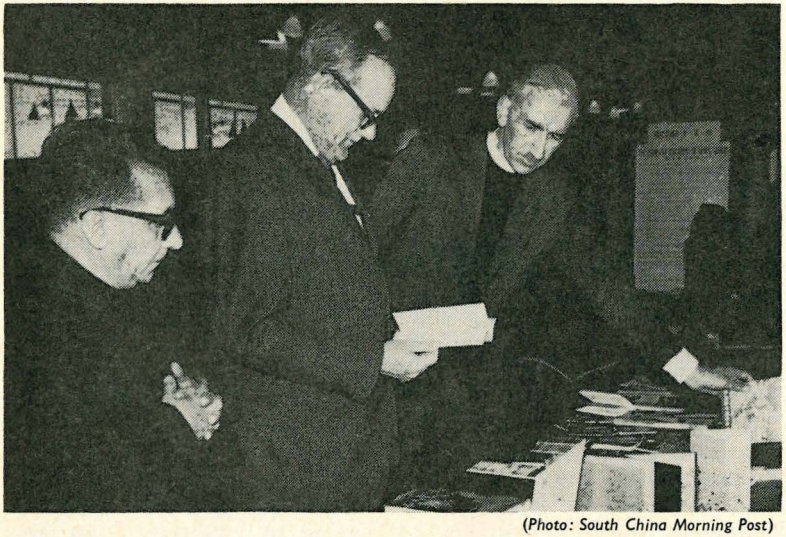
Roman Fathers and Sisters, Protestant ministers and church workers, school children and lay people rubbed shoulders together, and seemed delighted at this sign of Christian unity.

The fascinating story of the origins of the Holy Scriptures, the translations into many languages, culminated in the sections "God's word announced in Chinese", and "God's word announced in English".

The Nestorian Monument

The Nestorian Monument erected in Sianfu A.D. 781 records that the "true Scriptures" were translated in the Imperial Library. Copies, however, have not survived. Some Jesuit translations of the sixteenth and seventeenth centuries preceded the Protestant and Catholic translations of the nineteenth century on which modern versions are based.

A rubbing of the Nestorian Monument on display at the Hong Kong Bible Exhibition



(*Photo: South China Morning Post*)

From left to right: Rev. Fr. G. Allegra of the Roman Catholic Studium Biblicum, H.E. Governor of Hong Kong, Sir David Trench, and Rev. V. N. Lowis, Secretary of the Bible Societies in Hong Kong, examining exhibits at the Bible Exhibition

The latest publications are the translations of the whole Bible by the Franciscan Studium Biblicum, Hong Kong, 1945–61, and the Rev. Lu Chen Chung's New Testament 1946 and draft MS. of Old Testament 1962.

The Bible and contemporary life

The displays were brought up to date in the Section "The Bible in Contemporary Life". Here were illustrated volumes for children and new literates, Braille editions—bilingual (English–Chinese) volumes. Also shown were concordances, reference books and other background material for Bible Study.

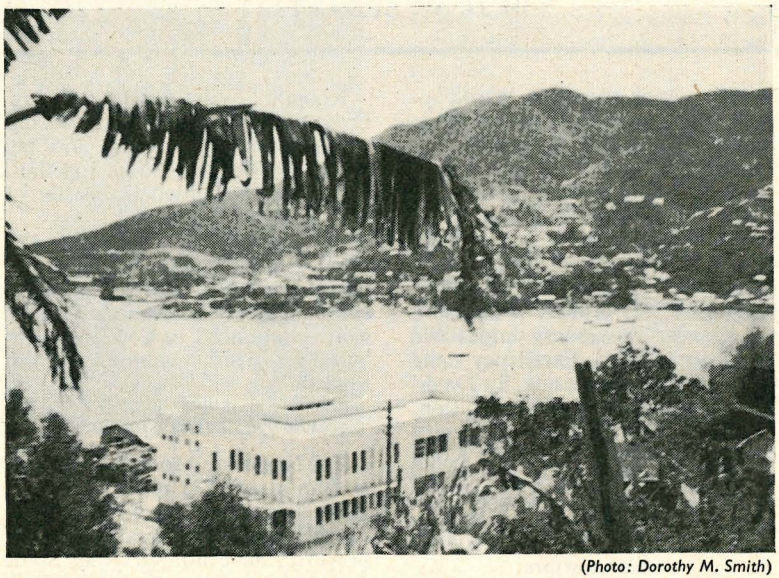
Perhaps the most vivid reminder of the technological present was a microfilm of the whole Bible—1,200 pages on a 30 mm × 40 mm film.

THE NEW RENNIES MILL CHURCH CLINIC

By DOROTHY M. SMITH

WE are at last in the new Rennies Mill clinic. In fact we are not only in, but have been working there for the last six weeks. At first we hardly knew ourselves in such grand surroundings, but with our old, makeshift furniture still around us, not to mention the kerosene stoves, it was not difficult to feel at home! We suspended general out-patients clinic for two days to complete the move, and on the third day were open for business as usual.

It was amusing to see the furniture and equipment being brought down piece by piece from the old clinic slung from a pole between two men, but it seems a good way of carrying things, and less strenuous than carrying by hand. Most coolies these days earn very good money, and being human they are always out to get as much as they can. Because of this we nearly had to do our own moving that day.



(Photo: Dorothy M. Smith)

The new Rennies Mill Church Clinic in Hong Kong

Removal hitch

The Rennies Mill coolies had been anticipating our move for a long time. They figured that we were more or less compelled to ask them to do the moving for us, since there were no other coolies available, and so they fixed their price. But it was so high, we could almost have got a team of removal men out from U.K. for the same amount. (I trust most of my friends realize I am sometimes given to *slight* exaggeration!) Anyway, when we would not even bargain with them they put their price down a little, but it was still too high, so after a staff conference we decided we would manage the move ourselves. Our three men, plus a friend, would manage the big stuff, and the rest of us would carry whatever we could. Plans were made to start the following day, and the coolies were dispensed with, or so we thought.

Loss of face

But it was not long before the leader of the coolies was back offering a much more reasonable price, and begging us to hire them because all the village knew that the clinic was moving, and all the village would wonder why these men were not being hired, and their loss of face before all their neighbours would be unbearable. Well, everyone knows that to lose face is far worse than to lose money, so we hired them and everyone, it seems, was happy.

With six beds upstairs we are almost a hospital, and our doctors are wondering how on earth we managed before we had beds to put our problem patients in. Certainly they are kept pretty well filled, and it would seem these beds are answering a real need. So often a patient is too ill to send back home, where in all probability there would not be anyone to look after him properly, and yet his illness may not be such that would gain him hospital admission, and so such patients can be admitted here for a day or two, by which time they are either well enough to go home, or it is apparent that hospital treatment is necessary. Normally a patient does not stay more than two or three days, but at the moment we have three exceptions; one, a middle-aged lady trying to withdraw from drug addiction, then a six-year-old girl with scalds caused by boiling

rice gruel whom we cannot send home until the wounds are healed, and thirdly, a tiny two-month-old baby who was suffering from under-nourishment and who seems to be responding well to regular feeds and plenty of fuss from the nurses.

Additional staff

Because of the larger area this clinic covers, plus the wards themselves constantly requiring a nurse on duty, and the introduction of a proper night duty system to replace the old "on call" system, we have added three nurses to the staff and two more Amahs. Naturally, with the added facilities offered by the clinic and the extra staff thus involved our running costs are going to be somewhat increased, but we are confident that these will be met somehow.

Talking of money, and I am afraid missionaries can rarely seem to avoid doing so, it is quite wonderful how the money has come in for the building and equipping of this clinic. When it was only half built we literally did not know where the money was to come from to finish and equip it, but then gifts large and small started coming in from individuals and groups in many places—U.S.A., Canada, U.K. and locally, too. Some of the gifts have been sufficient to provide a bed or bedside locker, or some other item in that price range. Others have provided more expensive things. One donor provided the cash for a brand new American washing machine, a luxury we had not anticipated in the original calculations, but something which is proving a boon to our hard-working wash Amahs, who up till now have done everything by hand.

Grateful

We are grateful to the folk who have given so generously, and to God who showed them how their money could be used in His service.

(Photo: Dorothy M. Smith)

Patients registering in the out-patients' department of the new clinic

A Moving Appeal From East Pakistan

(*continued from page 114*)

teachers peeps into my mind. They are the worst sufferers of our Christian community. They have no houses to live in, no food to eat and thereby survive. If they are not rehabilitated before the monsoon which is knocking at the door, I do not know, how could *we* live with peace of mind. The cry of their hungry children, the tearful eyes of the poor women and heavy minds of the men-folk demand and command our immediate response to their doleful appeal —'S.O.S.'

"Dear friends, you have shown real Christian spirit by helping us in many ways, you have done lots for this poor country for which the B.U.P. will remain ever grateful to you. We are grateful for your immediate gift of three thousand pounds which are being spent on repair exclusively for the mission property in our Boys' and Girls' Schools and in Santikutir. Nothing is left for the poor village pastors and primary school teachers and other most deserving victims.

"The approximate loss of these people is equivalent to not less than another three thousand pounds—and this is only for house-damage, in addition, loss of crops. The B.U.P. is also making an attempt to raise some money locally from the districts which are not or less affected by this cyclone.

"I close my appeal with a prayer that my friends will prayerfully do what they can do for us. Please remember us specially our friends in Barisal-Faridpur districts in your prayer. I personally feel that this cyclone brought us closer to God."

Angolan refugee children outside a dispensary in Léopoldville

Workers Urgently Needed

Last year in the Kond Hills of Orissa, India, there were over sixteen hundred baptisms, double the previous year's figures. A further fifteen hundred candidates are under instruction. The new believers are witnessing to the Gospel among their own relatives.

The increase in the Church in this area last year means that about a thousand extra families need pastoral care. Nearly all the members of these families, from children to adults, need to be taught to read. New lay leaders for the new churches and villages have to be trained.

This is in addition to all previous responsibilities of the Church in the area. Yet for all this new work no extra workers, either missionary or national, are at present available.

Appalling Poverty Continues

When Miss Margaret Painter, a B.M.S. Nursing Sister in Berhampur, Orissa, first set foot in India eight years ago she noticed the appalling poverty of many people and the rising price of food.

Miss Painter noticed the same poverty when she returned to India after furlough in the middle of last year. She comments on it in a recent letter and says that prices are still rising. Rice, the staple food of many Indians, has doubled in price during the past seven years.

There have been rises in wages, but not at the same rate. Many people live at starvation level.

Berhampur pastors and workers have grave difficulty in making ends meet.

THE NIGHT WH BECAME A DAN

Flying ants can be a nuisance during a summer picnic in England. At Pimu in Congo, however, they became a dangerous menace one evening when Dr. Rachel Warden was operating.

In a recent newsletter she wrote: "We had had a very busy week in hospital. That week we had already done two Caesareans and one strangulated hernia as emergency operations. Hospital life is like that—things come in patches. Then that night two more patients needed Caesarean operations. It was difficult to decide which to do first since both were emergencies. When we started the operation—at 10 p.m.—rain was falling heavily and there were few insects to trouble us.

"As the rain lessened insects began to buzz around the theatre light and fall on to the patient. Those of you who know about the importance of sterility in these cases will understand how concerned we were.

"We carefully picked off the ants with sterile swabs and threw the swabs away. We completed the first operation without too much difficulty and had the joy of presenting the mother—who had waited many years for her first baby—with a delightful little girl. Then the rain started to fall again and the insects became less troublesome.

The Ants began to Swarm

"About halfway through the second operation the rain stopped. In the warm, still, humid air, the ants began to swarm. They came in increasing numbers. There is mosquito netting in the windows of the theatre but these ants, attracted by the light, will come in through the smallest holes, under doorways and any available cracks. We removed them with sterile swabs but it soon became obvious that if we continued to do that our supply of swabs would soon be exhausted. We sprayed them with insect repellent but they were quite oblivious to it. We turned off the large central operating light and

EN FLYING ANTS GEROUS MENACE

worked only with the two small lights. Still they continued to fall and, having fallen, they flew up into our eyes and ears. We stationed two of the African male nurses waving sterile towels in the vicinity of the operating area. All these measures helped but still they came.

"By dint of real hard work we managed to keep them out of the actual wound though it was quite impossible to keep the surrounding towelled area free of them. We gave up all hope of sterility and worked to prevent the creatures actually entering the wound and remaining there as foreign bodies liable to cause chronic infection afterwards. In the end we achieved this and were able to give the mother an enormous baby boy weighing ten and a half pounds—the largest baby I have ever delivered in Congo (Congolese babies are generally smaller than European ones).

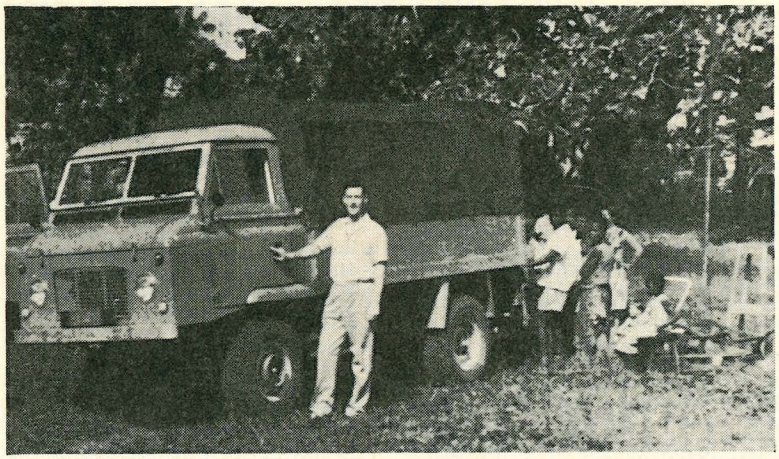
"Looking back on this nightmarish situation I am grateful to God for the rain for if we had had to compete against the ants for the whole length of the two operations we should have been indeed exhausted.

"This, however, is just another instance of how, in the extraordinary situations which are almost a commonplace in our work, the Lord is at hand, making it possible to continue."

Deficit Cuts

At the annual general meeting of the Council of the Baptist Union of Pakistan it was decided to reduce all the District Union allowances by five per cent and the allowances for Institutions by 12½ per cent. It was hoped that these cuts would help to remedy the deficit of Rs. 13,000.

Local giving has risen well in recent years, but not sufficiently to cover rising costs and needs.



Mr. Stanley Anslow standing beside the new Landrover which is in use in the Upoto area

Language Problem

A recent event at the Baptist Mission Hospital, Chandraghona, East Pakistan, highlights some of the difficulties experienced by the staff there.

A Tippera girl was brought in for treatment for a badly lacerated hand. The Tippera are hill tribespeople living in the Chittagong Hill Tracts. She could not speak Bengali and was very frightened as she probably had never left her village before.

A skin graft had to be done on her hand, but trying to make her understand this was a very difficult task. On the day of her operation she resisted all attempts to prepare her for it and the attempts at trying to make her understand failed so badly that she tried to run away.

Eventually a Tippera boy was found in the Junior High School who could speak Bengali in addition to his native tongue. With the boy acting as interpreter, Myrtle Johnstone, the B.M.S. Nursing Superintendent of the Hospital, managed to make the girl understand that an operation was essential. It was then found that the girl had believed that she would have to have her hand amputated.

Aspirins Speak Louder Than Words!

The B.M.S. dispensary at Ngombe Lutete relies for its supply of aspirins on gifts which arrive in wants boxes from churches in this country.

Miss Edna Markwell wrote home recently:

"When I gave some to an evangelist to take on village itineration he was just one beaming smile! He said he was going on God's business, and he would be teaching about God's love, but when people were in pain and had fevers they were much better able to believe in the love if they saw it in action."

Societies Merge

The Society for the Propagation of the Gospel in Foreign Parts (founded in 1701) and the Universities' Mission to Central Africa (1857) have merged to form the United Society for the Propagation of the Gospel. The merger follows eighteen months of consultation between the two societies.

The United Society's activities will embrace all the work formerly undertaken by S.P.G. and U.M.C.A.

BAPTIST WORK IN THE CITY OF PATNA

Part II

By EDITH M. HALLETT

THE Patna Baptist church is cruciform in shape and on Sundays the transepts are crammed with girls and students from the Angus Girls' School and Women's Training School for Teachers. Since the hostel has up to 235 of these and those in good health normally attend church it will be realized that they considerably swell the congregation. Fifty-or-so small ones sit on the floor or on low benches just below the pulpit but even so the girls overflow the transepts and fill several more pews in the body of the church. Behind these the congregation sits, according to the old custom, with men on one side and women on the other.

Only one service

Very few of the congregation live near the church and for the women, who have normally to come by cycle rickshaw, this means an expense which they could hardly be expected to undertake twice a Sunday. So usually there is only one service. There are, however, two collections. The second is taken during the singing of the last hymn and is devoted entirely to the "Building Fund". Besides this money is raised every month by means of the "Church Book" brought round to the houses of all the members of the Church and also regular members of the congregation from whom a contribution to the Pastor's Fund or Book Room, for example, may be expected. The pastor is mainly supported in this way, and in Patna the Rev. Manohar Das, although officially a B.U.N.I. employee lent to the church for a limited period, at their request, as their Pastor, is in a very real sense "called" by the Church as pastor in much the same way as in Britain.

Back to school

After service the long, long line of girls with a few very small boys start their trek—in the hot weather even at that early hour a very hot trek—back to the other compound well over a mile distant. First they walk through a narrow crowded bazaar with no pavements and much traffic, although as yet not a great deal of motor traffic. Still it is a great relief when the main road at the end has been safely crossed—for their crossing usually causes a considerable build-up of motor and other vehicles—and the big open *maidan* or park, a mile in circumference reached. Having crossed or skirted this they have a quieter road to follow, then a few hundred yards of an alleyway through the rabbit-warren of a *basti* opposite in which their school is situated; and so at last the shady compound is reached, the line breaks, and those who have enough energy left make a rush for the water taps to get the first drink.

This compound also is in two parts. In one is housed the Government recognized sections of the Institution; a Middle School of about 250 children, (that is, classes I to VIII), a school which was started for Christian boarders but now has over 50 per cent non-Christian day-scholars; a training school for teachers of about fifty students, all boarders and with one exception all Christians, and thirdly, the hostels for these two departments. The school girls' hostel also houses the boarders of the private High School (classes VIII to XI) which has been housed for some years quite separately from the rest. These two compounds are pleasant places with a mango grove, school playing-fields, gardens and many shady trees. The staff, both foreign missionary and Indian, twenty in all, are with the exception of one married women also housed in the first compound.

Building improvements

In these compounds for the last few years various building operations have been almost continuously in progress, so that a visitor visiting it after a gap of five or six years would find quite a number of differences. He might not notice the iron girders which allow him to sit in Angus Girls' School bungalow sitting-room untroubled by any thought that the worm-eaten wooden beams, condemned as unsafe, might let the roof down on to his head, but he may rejoice that at long last the building has the fittings made possible by septic tanks—though he will surely judge that these should be ac-

companied by running water in the capital city of Bihar and as yet they are not.

He would certainly notice that the bungalow in the second compound had lost its old thatched roof and acquired a new asbestos one and is very much lighter inside because of the increased number of ventilator windows. Also he would see that the first storeys of two new buildings have gone up, one a training school classroom and the other a new sickroom necessitated by the taking over of the previous sickroom for a hostel accommodation for the recently enlarged training school.

Such a visitor would find a real change at the back of the school. Beyond the large playing-field and mango grove which have been there for many years he would find a high wall that was not there before. Beyond the wall, instead of frequently flooded fields let out to local Hindus to be farmed he would find a colony of Christian homes. Several of our deacons have built houses there. Some of the children come through the door in the wall to attend our Sunday school on Sunday evenings. There are Primary, Junior, Intermediate, Senior and Youth departments with nearly 250 scholars and no lack of willing teachers drawn both from the teaching staff and the students in training as teachers.

The work in Patna may well be taken as representative of the mission work in one of the less encouraging areas of India where there are few baptisms from the non-Christian communities. Let it not be supposed that work in these areas is dead and stagnant. A great wave of progress usually depends under God on a variety of factors and it seems that these have not yet come together in the Patna area of Bihar. Meanwhile the fields must be ploughed and the seed sown.

FAREWELL TO MRS. STANLEY RUMBOL

AT the end of this month Mrs. Stanley Rumbol, the Assistant Secretary for Women's Work at Home, will be leaving the Mission House staff.

Mrs. Rumbol, better known to many in the churches by her maiden name of Miss Marjorie E. Higgs, first became Women's Secretary in April 1960. She has served with dedication and enthusiasm in that office. Her own love for the work of the Society has communicated itself to thousands of women in our churches by her effective presentation of its needs and by her regular communication with women through the Prayer Partners Scheme and letters to Auxiliary Secretaries. Under her leadership the enrolment in the Prayer Partners Scheme has increased to 25,500.

She has represented the Society on the Joint Standing Committee of the Baptist Women's League and the Women's Missionary Association and the denomination on the Inter-Church Committee which arranges the observance of the Women's World Day of Prayer.

For the first three years that she was in office, in addition to the work of her own department, she had charge of the multifarious administrative duties of the Medical Home Department, when that department was without a Secretary.

Her services as a deputation speaker have been greatly appreciated. She has increased interest in the work of the Society among women's groups within the churches and has encouraged the holding of conferences in various areas where information about the Society has been disseminated.

Warm tributes to her work were paid at the June committees of the Society, and she will be greatly missed by the members of the Women's Committee, by women in the churches to whom she has been a constant source of help and encouragement, and by all members of the Mission House staff.

Her friendliness, enthusiasm, sincerity and dedication and, in particular, her services as co-secretary of her own South-Western Missionary Council, have been recognized by the London Baptist Missionary Union in her election to the Vice-Presidency of the L.B.M.U. for the coming year.

Mrs. Stanley Rumbol

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at
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BUCKINGHAM GATE, S.W.1

on
TUESDAY, 21 SEPTEMBER, 1965, at 7 p.m.

SPEAKERS:

Rev. P. J. Manicom, B.A., B.D. (*Kimpese, Congo*)

Rev. A. S. Clement, B.A., B.D. (*B.M.S. Home Sec.*)

CHAIRMAN:

Rev. K. C. Masters, M.A. (*Incoming President, L.B.M.U.*)

A MISSIONARY IN THYSVILLE, LOWER CONGO, ASKS:

WHAT WOULD YOU NOT DO?

By RHODA COULDRIDGE

A POPULAR query is "What would you do?" but in this brief article I should like to ask, "What would you *not* do?"

Our day begins at 6 a.m. and being "the weaker sex" mine ends at 10.30 p.m. Charles, my husband, always burns the midnight oil. Since we started the Bible school most of Charles' time is taken up with teaching and preparation of lessons. In addition he has the administrative work of the bookshop. There are soldiers from many tribes at the Military Camp so we have requests for Bibles and Testaments in various languages. Thanks to the Scripture Gift Mission and to the Bible Society we have some Gospel Portions to distribute, and these are much appreciated. Between his other jobs Charles has a sideline: giving out nails, screws, glue and checking the work of a carpenter who is making school desks and repairing forms from the church.

The callers

Then there are the callers, all expecting to be given some of our precious time. It is impossible to hurry an African, although I think even the village elders must have wearied, for there is a much used proverb which is quoted to remind the speaker that he is being too long-winded. "Cut up a viper, a boa is too long." The correct way to use a Congo proverb is to quote the first part only, the listeners always complete it.

What do they talk about? One man came because his wife had left him. The relatives took her away, reclaimed the two children and cursed the husband. He is not so perturbed about the loss of his wife and family as he is about the curse. Perhaps you think it does not take long to tell a story like that. But it goes back to 1935 when the marriage was arranged. It necessitates a list of all that was given in the agreed marriage dowry. It includes all that was *not* given back when the wife was taken away. It tells us all the wife's faults and the shortcomings of her clan.

Naturally the husband is innocent!

The curse

What really bothers him, and us, is the curse. Because he believes in it, he is convinced that he will die.

We say, we must pray about this, and we do. We have spent long hours with the pastor and the deacons pleading and praying for this man.

There is a secondary school teacher who comes with a wad of notes (useless Congo money). "Would we send to England and order a typewriter for him?"

There is a village pastor being treated for TB. Could we find a woolly for him? I had a cardigan which fitted him, and an old dress which he took for his wife. (He brought some eggs as a thank you.)

There is a woman who for three years attended Inquirers Classes in Angola. With others from her village she hid in the forest and finally fled from her troubled land. She has relatives living in a village near Thysville, so she and many other refugees found shelter there. She told us how they had been so conscious of God's presence with them during the dangers and hardships which they had suffered on their journey from Angola. She had been accepted for baptism and when she reached Congo she immediately linked up with the nearest church. Last month the pastor and deacons of the area agreed to her baptism.

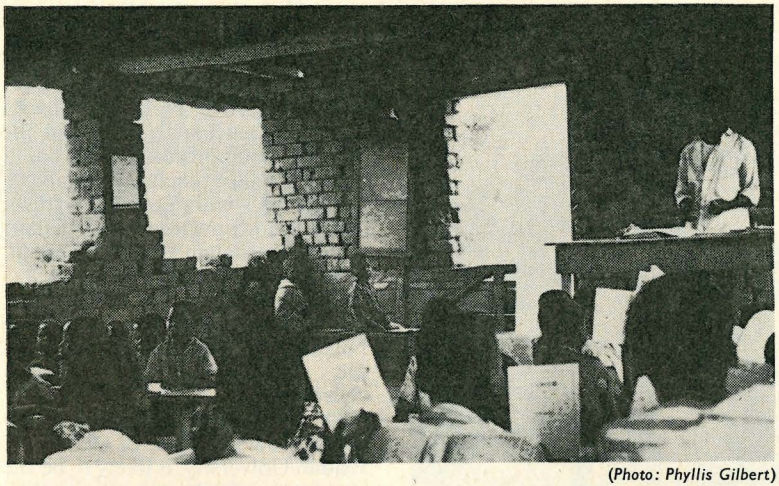
The day was fixed, but Terese was not there. Nobody knew where she was—or they said they did not. She appeared at her brother's home that evening, hungry and dishevelled. She said that a group of people, who were followers of the Prophet Movement, had captured her and dragged her into the forest. They had already threatened her, and said that if she became a member of the Church of Christ, they would turn her and the other refugees out of the village. She was brave enough to reply that Mr. Tshombe had given freedom of worship for everyone. The others agreed, but said, "Jesus is for the white people. You need our prophet, he is the black people's saviour."

The pastor brought Terese to Thysville, and she hopes to be baptized here in July.

She died of burns

A few weeks ago a little girl of two was badly burned. There was no way of getting her to hospital, and the child died during the night. The parents are both members of our church. Pastor Pidisi visited them and they would have appreciated a visit from us. But Charles was away at the time and it would have taken me hours to walk there and back—so I did not go.

When Charles is away and I have to walk up to the dispensary or to the church, I am



(*Photo: Phyllis Gilbert*)

Inside a school for Angolan refugees at Mongo, near Moerbeke, Lower Congo. Two classes use the same room

exhausted afterwards. There is nowhere in Thysville which does not include steep hills. Fortunately my "chauffeur" does not often leave me stranded.

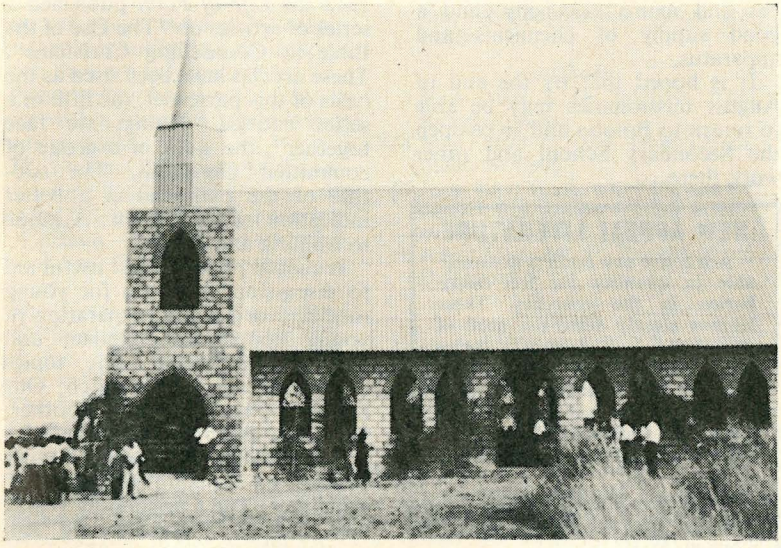
Every Monday morning I take a class at the Bible school, then Charles follows on with the next lesson. He takes me up, and does various jobs while I have my lesson. When he starts his classes I walk down to the dispensary and Charles calls for me on the way home. It is only ten minutes' walk from the church to the dispensary, but it takes me longer because every householder has a greeting for me, and often a gift of whatever fruit is in season. I admire their babies, listen to the aches and pains which the old folks describe very graphically. Even a Senegalese trader watches out for me and waves a carved tusk at me and shouts in English, "I give you good price for this, Missus." Unfortunately our ideas of "good prices" are not the same, but he does not mind my not buying. He is always cheerful, and is a charming old rogue.

Near to his house is a precipice where the land has eroded so much that the narrow path is dangerously near the edge. I turn my eyes away from the sheer drop, and walk along as if I did not mind. A few yards and I am at the dispensary.

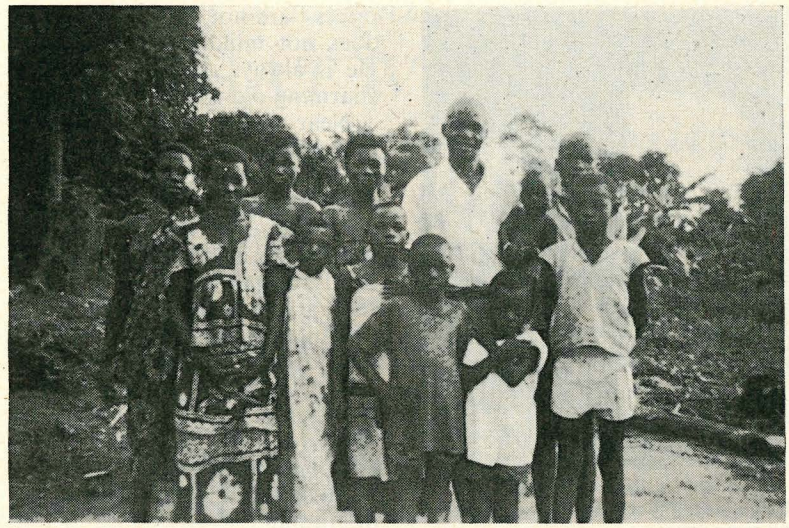
Timoteo has already started treatments. There is always a crowd, and together we see the most serious cases. When Charles calls for me there is always someone who feels neglected because I did not give personal attention.

A pastor has just been in, a few weeks ago he begged our help for his sister-in-law who was seriously ill. We made her as comfortable as possible in the car and took her to hospital. She was eventually discharged and went home to convalesce. Other members of the family decided that progress was too slow so they accused the pastor of having caused the illness. He patiently explained that if that were so he would not have sought assistance from the white people. But, the witch-doctor urged them not to listen and said, "He is in league with the missionaries, and has sold her soul to them. It is the missionaries who are eating her." (That is, causing the illness.) The pastor gave me a smile as he said this, "Do not be afraid," he said. "We had prayer in our village after the accusers had gone. After the prayer, two villagers, one a deacon, came to the pastor and said, 'My clan are angry with me because I am a Christian, and they say I am the cause of all their troubles. But your prayer has given me courage, and I know that God will help me to be strong and true.' "

What a strange land this is, seeking progress, but all the time looking back to old customs.



The church in the commercial centre at Kimpese, Lower Congo



Pastor Samuel Alonga with his wife and family. Samuel Alonga and his wife were both killed by rebel soldiers earlier this year. Many Christians in the Upper River region of Congo are bearing witness under grave difficulties. Please remember them in your prayers

From Bolobo to Leopoldville

When the disturbance in the Congo made it impossible for the students at the Ecole Grenfell, Yalemba, to continue their studies, some of them were transferred to Bolobo. However, it was not long before Bolobo, too, had to be evacuated.

A letter was sent to Pastor Nkosi at Bolobo asking him to arrange for the 2nd, 3rd and 4th year students to go to Léopoldville. Five days after the pastor received the letter a third of the boys arrived at the capital.

The College Protestant d'Itaga (a secondary school run by the Lower River Baptist Church) agreed to lend their building in the afternoons as they finish school at 1 p.m. Altogether 43 of the 54 students concerned were able to go to Léopoldville. This was as many as could be expected, since only those with friends or relatives in the city could make the journey.

Now they find their new school life a contrast to the peace and quiet of Bolobo. The school begins at 1.15 p.m. and finishes at 5.40 p.m. All the normal lessons are fitted into this time (except physical education and music) to a background of continuous jazz music from the bar on one side of the building and sounds of heavy traffic on the other.

One of the advantages of the move is the science laboratory. At Bolobo there was a minimum of equipment, but now the *Gymnase Pestalozzi*, with classrooms in the same building, have lent their laboratory—with running water, gas and mains electricity, and a good supply of chemicals and apparatus.

It is hoped that by the end of August missionaries may be able to return to Bolobo and so re-open the Secondary School and other work there.

NEW APPEAL LITERATURE

Attractive new leaflets are available in quantity for free distribution in the churches. These leaflets clearly state the need of the B.M.S. of £100,000, or a quarter of this year's income, from churches by 2 October.

Immediate orders are requested since these leaflets are intended for use during the summer and early autumn.

Orders to: The Editorial Dept., B.M.S., 93 Gloucester Place, London, W.1.

Christians in Nigeria

Nigeria Under the Cross by Michael Marioghae and John Ferguson (Highway Press) 6s. Nigeria is in the area fourth largest in the British Commonwealth and has a population approaching 56 million. Compared with other African states the proportion of Christians is high, but Islam is widely spread, strong and growing.

This book provides an excellent introduction to the situation in Nigeria as it affects Christians and the mission of the Christian churches.

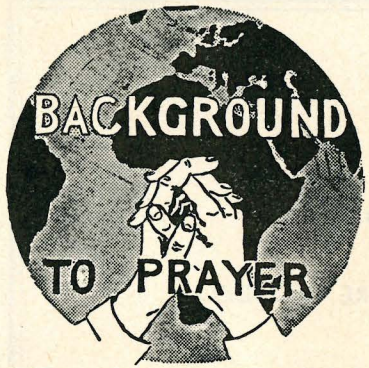
Of the two authors, John Ferguson, now Professor of Classics at Ibadan University, is likely to be the best known for he was at one time chairman of the British Fellowship of Reconciliation. Michael Marioghae is a young Nigerian Christian of the Isoho tribe engaged in educational work in schools connected with the Anglican Church. When he collaborated in the writing of the book he was President of the S.C.M. of Ibadan University.

Here is excellent value for money.

A Useful Pamphlet

Christian Counselling by Bruce Reed (World Dominion Press). In 1962 the *Life of Faith* published a series of articles on "The Use of the Bible in Counselling Christians". These articles have been used as the basis of this pamphlet, the fifth in a series entitled "Things we face together", the work of a group of committed Christians. The subtitle of the pamphlet is a better indication of its content: A guide to training and study.

It should prove a most useful aid to discussion in classes for young members or for the preparation of young people for baptism and church membership. The topics considered are: The Church; Our responsibility for one another; Privileges and responsibilities of a young Christian; Bible Study; Prayer and Worship; Stewardship; Guidance; The Christian at Work; The Church in Illness and Adversity; Christian Counselling.



(Based on the Prayer Calendar)

Our prayers this month are asked for the Utkal Christian Church Central Council which has responsibility for Baptist work in Orissa.

Over recent years there has been a great influx into the church in West Utkal and the Kond Hills. Last year 1,637 new believers were baptized in the Kond Hills and there are at least as many more inquirers. In addition, 27 new churches were formed in this area, bringing the total number of churches to 168.

New believers have to be nurtured in the faith and built up into churches. Inquirers have to be taught about Christ, and there is both a shortage of missionaries and of pastors and evangelists for this work.

One important facet of mission work in this area is that of education, and prayer is asked for educational missionaries and the schools which they are helping to run.

Please remember also churches in areas within Orissa where advance is not so rapid.

The Stewart School at Bhubaneswar, the capital of Orissa, the Stewart School and Science College in Cuttack, together with other schools in Orissa also need our prayers.

The United Theological School at Cuttack has the task of training men for the ministry within the state.

The hospitals at Berhampur and Udayagiri make a continuing witness by their service of compassion.

ACKNOWLEDGEMENTS

(Up to the 26th June, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £2; "G.E.S.", £5; Anon., £2; Anon., £2; Anon. (Angola Refugees), £10; "A little more", £3 10s.; Anon. (Agri. Work), £1; "In His Name, A.B.", £1; Anon., £1; "A Christian Lass", 10s.; Anon., £2; "Inasmuch", £2; Anon., £2; Mr. H. A. Moore (Angola Relief), £1 15s.; Anon., £3; "A.R.H." (Angola Refugees), £1 10s.; Anon., £5; P.F.S. (Angola Refugees), £1; Anon., in loving memory of E. M. Hasler, £1; Anon., £1; Anon., £8; "H.R." (Angola Refugees), £10.

Medical Fund: "K.F.", £1; Anon. (Angola Refugees), £10; Anon. (Work in Congo), 15s.

Special Medical Appeal: "W.M.N.", £5; Anon., £5; Anon., £1; "Mary", £6.

Legacies

The following legacies have been gratefully received in recent months:

May		£	s.	d.
5	Miss I. Crawford	54	0	0
7	Mrs. H. M. Richard	20	0	0
11	Miss A. W. Clark (Medical Work)	570	10	2
13	Mr. David Grinnell	100	0	0
	Mrs. E. S. Jullie	200	0	0
19	Miss M. J. Black	25	0	0
24	Miss D. I. Newberry (on account)	1,000	0	0
25	Mr. John Davies	200	0	0
26	Mrs. M. R. Dorling	25	0	0

MISSIONARY RECORD

Departures

8 June. Dr. and Mrs. S. F. Thomas, on visit to U.S.A.

10 June. Mr. and Mrs. S. Mudd and three children, for Barisal, East Pakistan.

16 June. Rev. W. Cranston and Mrs. Bell and son, for Trinidad.

17 June. Dr. and Mrs. J. F. Carrington, for Léopoldville, Congo Republic.

Arrivals

3 June. Miss I. D. Johnson, from Balangir, India.

14 June. Miss L. Quy, from Orissa, India, on visit.

15 June. Rev. W. A. and Mrs. Corlett of Calcutta, India, visiting Britain *en route* to U.S.A.

19 June. Miss M. F. Bushill, from Delhi, India.

Births

24 May. At Udayagiri, India, to Dr. and Mrs. C. S. Smith, a son, Justin Mark.

10 June. At Landour, India, to Rev. R. F. and Mrs. Bottoms, of Monghyr, a son, Malcolm Douglas.

THE
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Noughts and Crosses

HOWARD WILLIAMS

Dr. William Barclay, reviewing Dr. Williams' earlier book *Down to Earth*, urged him to write a second book and said it would be awaited with impatience. Here it is, a collection of sermons built on the theme of the Christian Year. Some of the material has previously appeared in the *Expository Times* and we include in full the Advent addresses which Dr. Williams broadcast. All who enjoy listening to the minister of Bloomsbury will want to possess and read these sermons at leisure. They may be both practical and earthy, but they also get to the heart of the matter.

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.I., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

MISSIONARY HERALD

SEPTEMBER 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

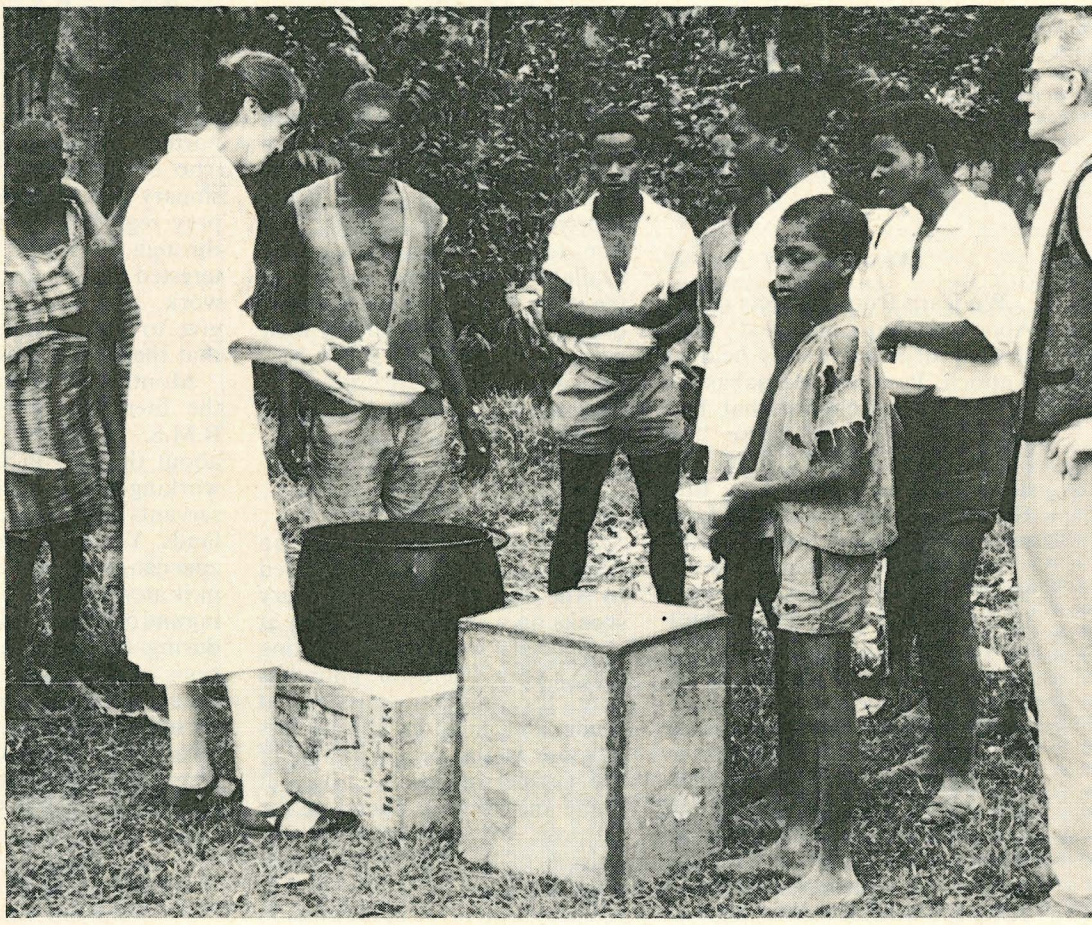
TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL



Food supplies being distributed to Angolan refugees in Lower Congo. Mrs. Margaret Grenfell is to the left of the picture and the Rev. David Grenfell on the right. They are responsible for much of the refugee relief work.

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

YOU MAY BECOME A MISSIONARY DEPUTATION

THIS month our churches begin their activities again after the summer break.

New plans and programmes will get under way and, as always, during the course of the autumn and winter months, major efforts to arouse interest and involvement in the work of the Baptist Missionary Society will be made.

During the coming months many churches will be having their annual deputation meetings.

At Antioch

We learn from the Acts of the Apostles that the first missionary deputation was held at Antioch. Paul and Barnabas returned to the church that had sent them out and there "rehearsed all things that God had done with them and how that He had opened a door of faith unto the Gentiles". (Acts 14:27).

Missionary deputation is intended to be a rehearsal of all that God has done and to show how "a door of faith" has been opened unto many in far distant lands.

One of the many ways in which the Society attempts to communicate to the churches something of the great and wondrous acts of God is through missionary deputation. Yet such have been the demands in recent years for B.M.S. missionaries as deputation speakers that it has proved impossible to meet every request for a "real live missionary". Illness, furlough courses, family responsibilities, and the number of missionaries home on furlough at one time have sometimes meant a limitation in the number available for deputation service. This has meant that deputation teams have often included retired missionaries who have gallantly made their service available and who, because of their interest in the work in the fields where they once served, are often as up-to-date in the information they pass on as those who are still serving. Also members of headquarters staff regularly visit the churches.

The Society is grateful for all that the members of the home churches do to welcome deputation teams, to make transport available for them, to arrange the type of meetings in which they can best speak about their work, and is glad to know how the churches are encouraged by hearing of God's work in other lands.

Not an optional extra

Yet missionary work is not an "optional extra", as is suggested by the fact that a missionary speaks on a special Sunday or at a special weeknight meeting once a year. The whole church is here for mission—mission at home and mission abroad. Its purpose is the proclamation of the Gospel of Jesus Christ—at home and abroad. Therefore the purpose of deputation is involvement—a challenge to those who hear the deputation speaker to become involved in the mission of the Church, to share in the proclamation of the Gospel through the Baptist Missionary Society as well as in the proclamation of the Gospel through their own church.

It is clear therefore that informed interest in the work of the missionary society must be maintained. There are far too many people in our churches who are still not committed to the support of a missionary society, or who fail to realize the need of men of every nation for the Saviour, Jesus Christ.

This is where readers of this magazine can themselves become a missionary deputation. The Society needs more supporters; it needs more people who are committed to the missionary task, who are willing to pray regularly for those serving through the B.M.S., who are interested and concerned for their work, and who are willing to give to the point of sacrifice so that their work may continue.

Monthly, this magazine and the literature sent out by the B.M.S. contains information about the way in which God is working through his missionary servants and churches in other lands. You who read this magazine can pass on the information in it at your church prayer meeting and other weeknight meetings, during the course of conversations, and so on. You, in fact, can become a missionary deputation by telling other people about the great and glorious work of spreading the Gospel of Jesus Christ throughout the world.

To the ends of the earth

By doing so you will help the members and friends of your own church to realize something of the meaning of Christ's great commission and the obligations of those who believe in the Saviour to proclaim His message to the ends of the earth.

JUST ONE SUNDAY

A PAGE FROM A MISSIONARY'S DIARY

By

DEREK G. WINTER

THE alarm went at 6.30 a.m. The sun was already pouring through the bedroom window—this would be a good day for travelling. At seven-thirty I went along to the Goioerê radio station to make the church's weekly broadcast, a fifteen-minute programme of music, a Bible reading and a short message, which reaches many homes within a thirty-mile radius.

Two hours later, after a word with Pedro, the vice-moderator, about the church meeting in Goioerê over which he would preside, I set off in the jeep for Formosa, twenty-five miles to the west. This town lies the other side of the River Piquiri, and the constant rain over the past month had so swollen the river that for a while the ferry had stopped working; but now after a week of sun the road had dried out and transit would be back to normal.

On the way, I stopped in Centenário, where the small group of believers are about to organize a congregation. Jeiel, their leader, who runs a store of leather goods in the town, was wanting to discuss the chapel they hope to build this month. The central church has paid half the cost of the tiles, and they reckon they can cope with the rest of the tiles and the timber themselves.

Arriving at the river, I found the ferry at the other side, and had to wait for a bit. It was interesting to see the high-water mark, which showed that it had very nearly overflowed its banks—a rise of five or six metres. At the height of the rain there were hundreds of vehicles parked by the river bank. For years now there has been talk of the government building a bridge here. I hope it will be soon. The annual loss, through delays in the transport of timber and cereals that pour from this region to São Paulo, must be colossal.

I arrived at Formosa a little after noon, and Sunday school had already started in the chapel. This is one of the congregations where the evangelistic campaign showed most results, and it was heartening to see in church a good number of those who had decided for Christ during the meetings two months ago. After Sunday school, we celebrated the Lord's Supper.

Mid-week visits

When it was over, Alcides, the leader of the congregation, asked if I could make some mid-week visits, as they have started a Wednesday evening meeting as well. Almost all the members live three to five miles out of town, and it takes them longer to walk there than it takes me to drive 25 miles in the jeep.

I left encouraged by the development of this group. For over a year, since the tragic death of their leader in a road accident, it has been uphill work in Formosa, but now there seemed to be a new spirit in the fellowship.

From Formosa to Carajá is only 20 miles, but it was slow going due to the havoc the rain had played with the road. Cecílio greeted me with the news that one of his daughters, Eliza, had had an operation and was in hospital in Tupãssí, nine miles away. So many of the family wanted to make a visit that out of respect for the springs of the jeep it was necessary to limit numbers; even so, I had five adults and Eliza's four children with me for company!

Amazing growth

Tupãssí is one of those places that has grown amazingly. In August 1961 I counted twelve houses there in a clearing surrounded by dense forest. Now it is a town with a population of thousands.

We arrived at the hospital as it was getting dark, and I apologized to Dr. Luiz for bringing such a crowd of visitors at once. He just grinned. "We have not established any precedent yet—maybe in another ten years!" Although unattached to any denomination, he is a sincere believer with an idealism rare in doctors in this part of Paraná.

He showed us his tiny timber-built hospital with a kind of humorous self-effacement. "It is not much, but when I compare it with the conditions I saw some Mennonite doctors coping with in Paraguay, I reckon I am well

off". We had prayer at Eliza's bedside. Dr. Luiz offered his Bible for the reading—a new Catholic translation which I had not seen.

Soon it was time to leave. Miguel, Eliza's husband, was touchingly grateful that we had been, and certainly the sight of the children had done her good. We arrived back in Carajá at 8 p.m. just in time for the evening service.

Response

Towards the end, an invitation was given to any who wished to make their decision for Christ, and it was heartening to see Sílvio respond. This lad, one of Cecílio's sons, now in his early twenties, I had known for six or seven years. Several times we had discussed the Christian way, but always there had been some obstacle. Now he felt the time had arrived to make a definite decision.

We were certainly ready for the meal that was spread for us in Cecílio's home, when we returned after the service, and everyone did justice to the mound of rice, beans, macaroni, and home-made sausage, followed by a sweet made of wild oranges.

The night air was distinctly chilly as they came outside to see me off, but although I had forgotten a sweater, I found a spare shirt in my bag.

Back in Goioerê a few hours later, the sound of the jeep woke my wife, Beryl.

"What's the time?" she asked, sleepily.

"Ten to two."

"Road or jeep?"

"Neither—I left later than usual because we went over to Tupãssí. How did the church meeting go?"

"Oh, pretty well. D'you want a detailed account?"

But needless to say, it was not as urgent as all that.

Woolly Bears in the Organ

How do you remove a squeak from a church organ?

This is one of the problems which sometimes faces a minister in a missionary situation.

Not so long ago it was found that a rat had made a nest for herself in the blower of the organ at the Free Church in New Delhi.

However, lately noises have developed from a very different cause. The minister began to wonder whether they had a "tiger in the tank" but found instead that the noises were being caused by "woolly bears". These little insects are something like moth grubs, and had made their way into the inner parts of the organ. They were eating their way through the felt lining of the reed-boards. Air siphoning in through the eaten felts gave the extra notes.

The organ was repaired by an Anglican with "know how" from Agra, and a Methodist and a Baptist minister acted as his assistants.

Secretary of the C.B.C.N.I.

(*Photo*: A.V.A.)

Mr. W. H. Solomon, B.A., Secretary of the Council of Baptist Churches of Northern India. Mr. Solomon was formerly Secretary of the Baptist Union of North India and lives in Patna, where he is Warden of the Collier Memorial Hostel for students.

He was photographed outside the Mission House on a visit he made to this country before flying to America where he represented the Baptist Churches of Northern India at the Baptist World Alliance Congress.

Not Mad

Recently a letter was received by one of the departments in the Mission House, addressed "Dear Sir/Mad". The department concerned avers that it is not!

FAITH ACTIVE IN LOVE

B.M.S.

Illustrated Annual Report

for 1964/65

Now on sale, price **1s.** (*postage 6d.*)

from

Editorial Department, B.M.S., 93 Gloucester Place, London, W.1.

AUTUMN MISSIONARY RALLY

Tuesday, 21 September

7 p.m.
(Doors open 6.30 p.m.)

at

WESTMINSTER CHAPEL BUCKINGHAM GATE, S.W.1

Speakers: Rev. P. J. Manicom, B.A., B.D. (Kimpese, Congo Republic).
Rev. A. S. Clement, B.A., B.D. (B.M.S. Home Secretary).

Chairman: Rev. K. C. Masters, M.A. (Incoming President, L.B.M.U.)

Training Scheme for Delhi Sunday School Teachers

(Photo: G. H. Grose)

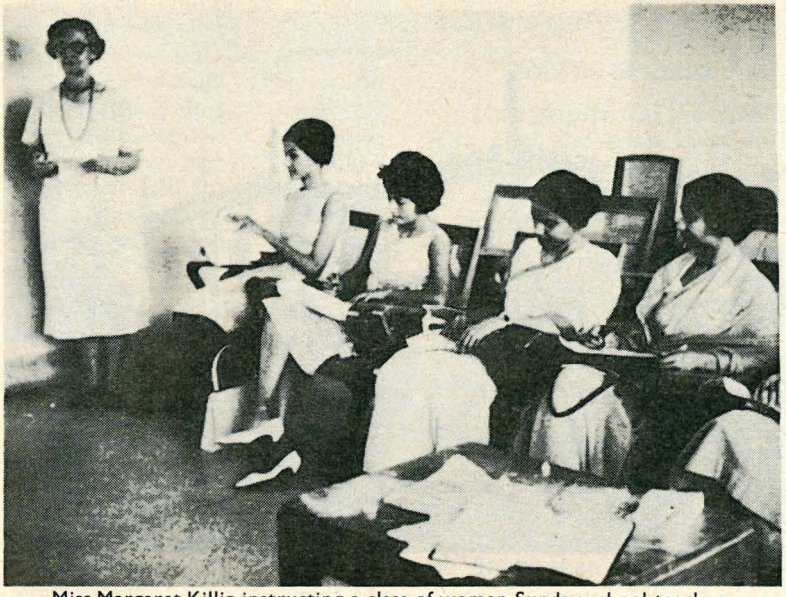
Mrs. Elsie Grose, wife of the Rev. G. H. Grose, minister of the Free Church, New Delhi, chatting with Sunday school teachers over a cup of tea.

On four Sundays earlier this year Sunday school teachers from all over Delhi gathered at the Free Church around tea-time.

They were there to learn methods for improving their teaching and to receive extra training.

Among the B.M.S. missionaries who helped in the training were Miss Wendy Powell, the Rev. N. Keith Drew and the Baptist Union of North India's Religious Education Adviser, Miss Margaret Killip.

The training scheme was devised by all the Churches in Delhi. In this way Baptists work along with Anglicans, Methodists and others for the extension of God's Kingdom in the capital city of India.



Miss Margaret Killip instructing a class of women Sunday school teachers.

Chinese Churchmen Describe Relationships With Communist Authorities

"We swear that we have not rejected the Christian faith or admitted materialism to be right," Three - Self Movement church leaders in China told pastors from Japan who were visiting recently in China.

"Indeed," they said, "Christianity and Marxism differ from each other in their views on religion. However, as Chinese nationals, we do not believe Christianity and Marxism-Leninism contradict each other. Rather, we respect Marxism-Leninism for what it has done for China and what it continues to do. We believe we have lots to learn from it."

Communism has dealt successfully with the problems of "starvation, unemployment, gangsters, prostitutes and opium smokers," the Three-Self Movement statement continued.

"We Christians tried hard to save these people by love, but we failed, as we were totally unconcerned with politics. Marxism-Leninism clearly actualizes our ideal and materializes our hope. Now we must become one and struggle for the Chinese people and the people of the world."

Freedom not to propagate the Faith

In regard to questions about religious freedom the Chinese declared, "Our Communist government does not even think of utilizing religions for achievement of its purposes. There has been mutual agreement that atheists do not come into the churches to propagate their atheistic concepts and religious people do not go out to public places to propagate their religion."

Apparently the statement was made in Shanghai by Dr. Y. T. Wu, chairman of the government-approved Three-Self Movement. The Japanese visitors — The Rev. Takado, the Rev. R. T. Hirayma and the Rev. K. Takagi—also spoke with Dr. Ting, of Nanking, a bishop and president of "the only seminary in China".

SUNDAY MORNING AND THE SIGHTS AND SOUNDS OF INDIA

By JOAN JOHNSON

IT is Sunday morning but there is no familiar sound of church bells urging folk to worship. Instead the distant hum of traffic on the already busy city streets and other signs of the beginning of a new working day —the harsh cries, the occasional drum-beat and the general clatter of an awakening people—penetrate the walls of the mission compound.

Within those walls there is an oasis of peace but once we step beyond the compound gates we are in the very midst of Indian life with all its noise, its colour, its movement, its heartbreak, its challenge.

Narrow and uneven

The street is narrow and the surface uneven so that we must watch our step, especially as we never know when some-one might thoughtlessly empty a bucket of filthy water across our path or quickly turn his head and spit dark red betel juice right upon our Sunday clothes!

Although it is early (for service is held before the heat of the day) the street seems full of people. No doubt many of them have spent the night there—the pavement being their only bed.

We see evidence of this in the group of men clustered around a street pump—their bathroom. Here, stripped but for a loin-cloth, they meticulously wash themselves, emptying the water, with the aid of a tin can, over their heads and letting it run down their squatting brown bodies. Having made themselves clean they proceed to pound their few garments upon the pavement rubbing them well with soap and using lots of water until they are cleaned to their satisfaction. Drying will not take long in the hot Indian sun.

Hidden in black

As we pass on we come face to face (if that expression can be correctly used in this instance) with a Muslim woman covered from head to foot by her *burka*. This is a long, usually black, garment which conceals the woman's face and most of her body from prying eyes. Vaguely, through the thin net over her face, we can see her dark eyes glinting. "What," we wonder, "is she thinking behind that hot and uncomfortable garb?"

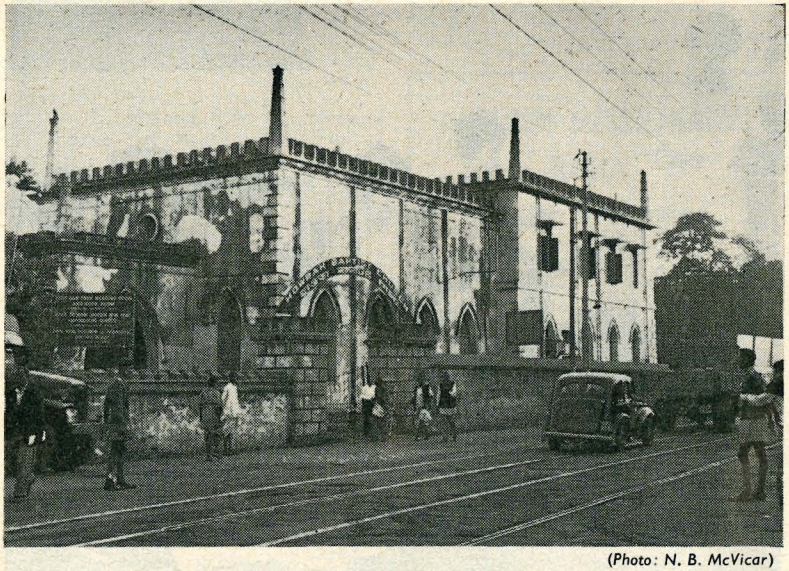
Here, in contrast, is a girl of Chinese extraction, her hair done in bouffant style, her dress rather too tight and much too short even for our Western eyes.

Close behind her comes a Hindu woman in a vivid cotton sari, her baby, naked but for its bracelet of sacred charms, straddled across her hip.

We make a sudden movement sideways to avoid being knocked over by a rickshaw wallah coming at an amazing pace down the crowded street drawing behind him a dilapidated rickshaw in which sits an incredibly fat and pompous-looking man. As often before, we wonder at the strength and endurance of the rickshaw wallahs who can take the place of a beast of burden, especially in such heat and probably on an empty stomach.

Accosted by a beggar

Now we have reached the corner where we must cross a busy main road. As we wait for a tram to lumber noisily past we are accosted by a beggar with



(Photo: N. B. McVicar)

Howrah Baptist Church, Calcutta.

only one leg. He is hobbling along with the help of a stick and a begging tin hangs loosely from his arm. "Ma, Ma," comes the familiar cry heard all over India as the legions of beggars plead their cause. He is only a teenage boy and as we drop a few *paise* into his almost empty tin we feel afresh the uselessness of it all. What he needs is re-habilitation to his circumstances so that he can earn his living as an equal among his fellows. Instead he must be content with the small amounts reluctantly given by his betters to salve their uneasy consciences and it may well be that most of his earnings will be handed over to some unscrupulous man who makes an easy and profitable living from a group of such boys.

Bazaar shops

Pondering over the unfairness and inequalities of Indian life we make our way past several little bazaar shops which open straight on to the narrow pavement. Here the shop-keeper sits on a slightly raised platform surrounded by his wares—rice, red and green chillies or perhaps fruit and vegetables.

Further along the street we notice a crowd. This is an official ration shop where people may purchase sugar and flour, at present on ration. We know that some will have spent many hours standing there in the hot sun patiently waiting their turn.

A great black buffalo

As we turn to cross the road we see a great black buffalo plodding slowly through the traffic followed by its calf. It would be impossible to visualize cattle wandering about the streets of London in this way but here the taxis, buses and trucks skilfully manœuvre around the slow moving creatures, never for

(*Photo: H. R. Ferger*)

A father and daughter in Punjab reading the Bible.

a moment questioning their right to be there.

Flying from the window of a near-by building we notice a vivid green flag on which is a crescent moon and we remember that it is a Muslim holy day. We cannot help but notice too how fresh and clean is the flag. Evidently the owner believes in giving the best to his religion even if his surroundings are squalid.

The eyes of Christ

At last we arrive at the church. How cool and quiet is its dark interior after the noise and glare of the seething sun-drenched world outside. Here is peace and the beauty of holiness—but even as we rise to sing the first hymn a faint whisper disturbs that peace as the cry of a beggar boy, "Ma, Ma," floats faintly in on the warm breeze and somehow the beauty around us fades and in its place we see the maimed body and patient eyes of the lad at the street corner and again the shy yet eager eyes of a naked brown baby on its mother's hip—and we know that we are looking into the eyes of Christ.

Nepalese Pastor Released From Prison

On Friday, 11 June, Nepal celebrated the birthday of King Mahendra Bir Bikram Shah Dev. It has been the custom for many years to release a number of prisoners on the king's birthday. Among those released this year was Pastor Prem Pradhan, jailed four-and-a-half years ago for baptizing a number of Christian converts.

That evening a meeting was held in the room which serves as the Nepali church in Kathmandu. This service of thanksgiving was led by Pastor Robert Kartak who trained at the London Bible College.

New Hospital For Nepal

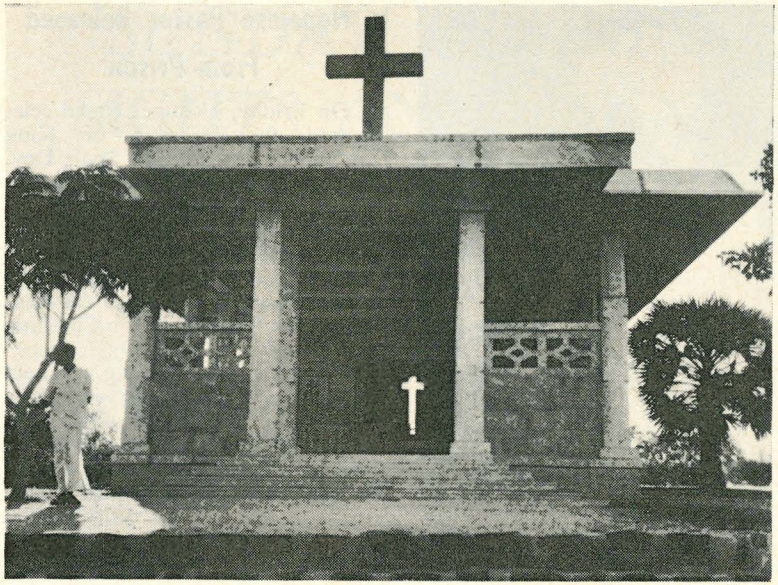
The United Mission to Nepal has been granted permission to build a new hospital to replace its present hospital, Shanta Bhawan, Kathmandu.

Miss Margaret Robinson, serving with the United Mission, tells how the work of the present hospital is growing. She says that the average number attending out-patients on general clinic days is now over 225, and it is expected that this number will reach 400.

There is desperate need for a greater number of beds for patients and more adequate buildings in which to house them.

Mission Today

The Church's Mission Today by John Drewett (R.E.P., Wallington, price 3s.) is an extremely useful booklet on the Church's missionary task. It has been prepared in the form of notes for school teachers but many in the churches would find that it will give valuable background information about the work of all missionary societies. It also has well prepared bibliographies attached to each section.



(*Photo: N. B. McVicar*)

The church at the Karigiri Leprosy Hospital in Vellore, India.

Bible School at Lukolela

At the request of the Middle River Baptist Church Council of Congo, a Bible School has been opened at Lukolela to serve the stations of Lukolela, Bolobo and Ntondo.

An examination in Bible knowledge and arithmetic was held for those wishing to enter the school. Only five candidates succeeded in gaining more than half marks and they are now living at Lukolela with their families. Between them they have fourteen children, eight under school age.

A large out-door play-pen has been built for the toddlers, complete with slide, swing and two live rabbits! The children play there from two o'clock until four each afternoon while their mothers are taught to read, write and sew and learn more about the Bible. The men have lessons from 8 a.m. to 12 noon and from 2 p.m. to 4 p.m., five days a week.

All of these men worked as village evangelists before they came to Lukolela. They are also skilled in various trades including carpentry, tailoring, hunting, and coffee growing. For an hour each morning use is made of these skills on the mission station and four hours are given to manual work each Saturday.

During the long vacation an experiment is planned whereby villages in the Lukolela area are each asked to support one student and his family, lodging and feeding them for one month. In return the students will help with the village church work.

Threepenny Piece Collecting Cards

Threepenny piece collecting cards for use in the £100,000 Medical Missions Appeal are now available.

These are intended especially for use in Sunday schools and Young People's groups.

To obtain supplies of the collecting cards please write to the Young People's Department, B.M.S., 93 Gloucester Place, London, W.1.

PASTORS ARE NE CAP

Léopoldville—a city whose streets are paved with gold, where there is work and food and prosperity for everyone; this is the picture which fills the minds of thousands of Congolese in villages throughout the country. And so they scrape and save to pay their fare to the "big city". They come in their hundreds and thousands—the city's population is today ten times bigger than it was ten years ago—only to find there is no work, little accommodation and that the price of food is twice as high as in the villages.

A small minority return, disheartened, to their homes; but the vast majority stay, fascinated by the blare and bustle of the city, the wide streets and fast cars, the bars open twenty-four hours a day, the bright lights and beat music.

Most of them find a family of their kinsfolk or village to take them in. Congolese hospitality being what it is there is always food for everyone, even if it is far from sufficient. Those who find accommodation in the city centre have no space in which to grow food. Others who settle in one of the new communities springing up on the fringe of the city find that the soil is thin and sandy and almost desert.

A common sight in Léopoldville is that of posters displayed outside shops, offices and factories saying in French, Lingala and Kikongo that there are no vacancies for jobs. So thousands must beg, borrow or steal to gain a living. Outside the Post Office there is always a crowd of young men who will try to sell envelopes, cigarettes, ballpoint pens or chewing gum. If they can borrow or beg the money for two packets of cigarettes to sell at a profit they can set up in business.

Any white person is thought to have endless wealth and is therefore the constant prey of beggars. There are those who, blind or lame, live completely on charity. Others with a hard luck story ask only the price of a meal or the fare back to their village.

Of the many unemployed 90,000

...EDED IN CONGO'S ...TAL

are teenagers for whom there is neither work nor a place in school. In an attempt to deal with this situation the city's Education Committee has expanded its schools to their limits. Many schools have doubled their size in recent years. They are often working in two shifts with classes of more than forty children.

Many of the thousands who flock to the city are Protestants, but a large number of these never link up with a Léopoldville church. Although all the churches are crowded the proportion of the population who attend is small—roughly two per cent. One reason for this is the shortage of church buildings and of pastors. One of the large Baptist churches has 1,800 members who attend regularly and another 2,000 nominal members. Altogether the pastor has oversight of 4,000 people and it is therefore not surprising that those who leave the church are not sought out and newcomers to the city are often not drawn to the church.

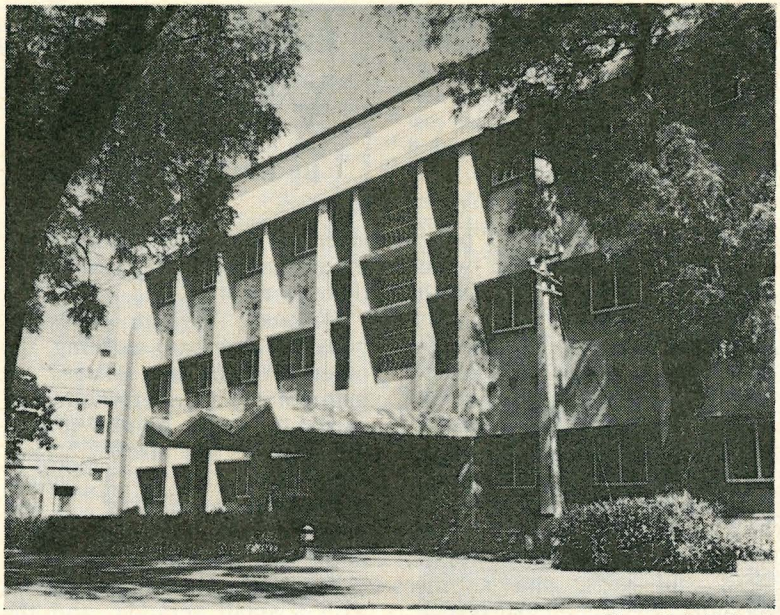
The church is young. The few trained men who lead it are also young and comparatively inexperienced. They face problems and challenges which are new to this new city—and they face them with very little missionary help.

In Léopoldville, at present, there is no B.M.S. missionary set apart for church and evangelistic work. This is one result of the present shortage of theologically trained men. Many more are needed by the Society for service in all its fields.

Director of Evangelism

Rev. Subodh Sahu has been appointed Director of Evangelism in Orissa by the Utkal Christian Church Central Council. Born in Orissa, he was trained at the London Bible College and until now has served as assistant minister of Carey Baptist Church, Calcutta.

As part of his task Subodh Sahu will spend three months in the Sambalpur district working with the local pastors.



(Photo: N. B. McVicar)

The new Nurses' Training School at the Christian Medical College and Hospital, Vellore, India.

One Thousand Baptisms Reported in Australian New Guinea

Australian Baptist mission leaders report that during a four-month period ending the first week of August, about 1,000 persons will have been baptized in the areas of Baiyer and Lumusa in Australian New Guinea. This will bring the membership of New Guinea Baptist churches to more than 6,000.

The Rev. Albert Dube, secretary of the New Guinea Regional Committee of Australian Baptists, said the exciting thing about the baptisms was that they had come as a result of the work of national pastors. "This is evidence of a self-propagating church," he said, "and such a church surely must grow."

On 9 May, 113 persons were baptized in what was reported as the largest baptismal service ever held on Australian Baptist mission fields.

"There were about 800 people gathered on the slopes surrounding the pool," said Mr. Dube who witnessed the event. "Although the service continued from 9.30 a.m. until about twelve, very few people left until the conclusion.

"Many of those present were obviously non-Christians, wearing the traditional large umbrella wigs and nose ornaments of the area."

Immediately after the ceremony, almost 500 baptized believers, including those just immersed, received communion in the open air.

In addition to the 6,000 in Australian New Guinea, there are more than 1,200 Baptists in West Irian, former Dutch New Guinea now under the control of Indonesia.

A Hundred Baptisms in Western Ganjam

Two years ago new work was started in Western Ganjam, south-west of the Kond Hills of Orissa, India.

Today it is bearing fruit, a hundred Soras, tribespeople, similar to the Konds, have confessed Christ in baptism.

There are also signs of response among the Konds that live in the area.

PREACHING THE GOSPEL IN A KUI VILLAGE

By BRIAN WINDSOR

WE have decided to pay a visit to Jakamaha, which is only four miles or so from the hospital at Udayagiri, but has no church, nor any professing Christians. After church one warm Sunday afternoon I get out the large jeep station wagon and turn up the road past the hospital. The first man waiting is Bori, smiling as usual and holding his large Oriya Bible, then a group of student nurses, boys and girls, and another missionary—Sister I. V. Wright. We now have in the station wagon eight with one man still to come. Further up the road we stop outside his village and after a while he appears, running: Sikro has obviously stopped for a cup of tea! The ride only takes a few minutes—along the edge of "our" wide valley, climb slowly up its narrowing end, then sharply to emerge at the start of more hills with the road winding through another village then down hill to Jakamaha.

The car stops and all spill out and people immediately gather, giving the Kui welcome, *Johari*, while I park the car under a large tree.

To preach

"Why have you come?" "To preach and to ask about some who were in hospital recently." "Good." Here we stop and ask about one or two people, mainly to make sure we have come to exactly the village we planned. There are three or four very close together, going under several names. Then there is a pause. We are wondering where the men are. We cannot see many of them although we have given advance notice of our coming and normally they would be there to meet us.

We ask, "Where is everybody?" "Some are working, the others are in that village." A man points across a few hundred yards to some houses almost hidden in the trees. "They killed and cut up a buffalo today, and are feasting . . . and drinking." We say little, as they know what we are thinking.

We reach a convenient house, with a small veranda, and the "equipment" is laid out: a clockwork gramophone on the veranda and books laid out on newspapers on the ground on some mats the villagers have quickly gathered. We play records in Kui, hymns and stories from the Bible illustrated with sounds; for example, "The Lost Sheep", which they love, and can really appreciate.

Some gather

The congregation gathers: a handful of men, mainly youngish; many of the women stay seated at the doors of their houses, clad minimally in their day-to-day clothes, some with large anklets, most with the tribal face markings, one or two unmarked in this way; two young girls; many children, most of them almost or completely naked, most of them thin, some with colds, none looking really healthy. The gramophone intrigues them all, and they listen closely to the rather poor reproduction.

After twenty minutes or so, looking at the books, listening to the records, conversing casually, we form a loose circle and begin our service. Some familiar hymns, a reading from the Old Testament in Oriya (we have no Kui translation of the Old Testament apart from some of the Psalms) and from the New Testament in Kui. Prayer. A cow ambles across the village street and has to be propelled away from the book display.

Bori starts his address. The Creation of the world is described in detail, simply, fundamentally. "Just as when you want water in one rice field, you push it from another, through the bank and down into the next, so God gathered all the water into one place and called it sea. All this world, fields, trees, mango trees, rice, other grains and fruits, hills, valleys, all this He has made and given to us . . ."

A direct evangelistic theme

We sing again, and Sikro begins to speak. He is on a more direct evangelistic theme, when the sound of raucous singing is heard. An old man appears from the feasting village, wanders indirectly up the road, does an impromptu dance and joins the circle of listeners. Sikro continues quite unmoved through this pantomime and thus attention remains on him instead of on the new arrival, who therefore keeps quiet. By this time, Sikro has reached what is for me an interesting part of many Kui addresses from the point of technique: when the sins and failings of the people are listed point blank before them, with no holds barred. "You people here worship stones and other things, you drink to excess, you waste your money on toddy, you never pay attention

to the God who made you . . ."

They listen impassionately, apart from one middle aged man with a child, who looks reflectively down at his feet, as though really confronted. The drunk says little, but stares at the colourful books laid out on the ground.

A benediction and we finish. People have drifted along and away, but perhaps fifty have heard the message and the hymns. More women have appeared furtively at their doors. One woman listening to the records was the village contact with the spirit world. Also in the congregation (or perhaps audience would be a better word!) were an Oriya shopkeeper and some of his family. They ask us in for a cup of tea, and we gather up our bits and pieces, and walk round the corner in the half darkness to his shop. As he picks my cup up, he wipes it on the end of his shirt, and I utter what must be the most familiar prayer of all missionaries in this land at least, about deliverance from certain kinds of evils! We drink and take our leave.

"When you ask us, we will come back again. If you want us to come, please tell us when you come to hospital. *Johari.*"

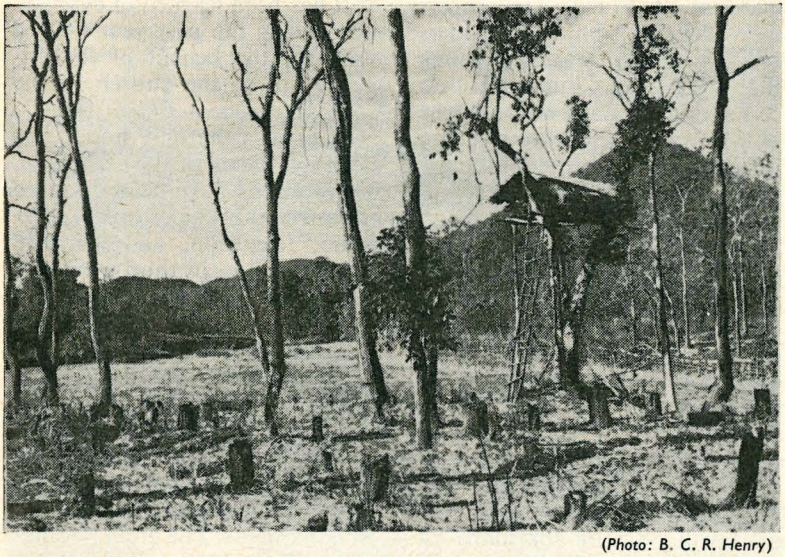
Ten minutes in the car we are back in our own surroundings. Back in the semi-English atmosphere of letters from home, B.B.C. news broadcasts, Vietnam, the Budget, and what's-for-dinner? Our world, so different in almost every way from theirs, so relatively replete in every necessity, but one with them in our need as human beings for a Saviour. I wonder if we, who have found Him, have helped anyone else to do so by what we have taken part in today? Or in what we do every day in the hospital? We can only work and pray.

There will be other visits like this one—please pray for them.

MISSIONARIES NEEDED

The Baptist churches of India have asked the B.M.S. for the following missionaries:

Agriculturists	**2**
Hospital Business Managers	**2**
Bookroom Manager ...	**1**
Men Teachers (graduates: 2 for college posts) ...	**7**
Women Teachers (mainly graduates) ...	**4**
Men for evangelistic work	**8**
Women for evangelistic work ...	**5**
Doctors...	**1**
Nursing Sisters ...	**2**
Total ...	**32**



(Photo: B. C. R. Henry)

Elephants cause much damage to crops in parts of the Kond Hills, Orissa, India. Villagers guard their crops from lofty huts like that seen in the picture.

(Photo : M. I. Painter)

A typical hospital patient with nose jewellery at the Berhampur Christian Hospital.

Hospital Chaplain

Daudo (David) Digal has recently been appointed Chaplain to the Moorshead Memorial Christian Hospital, Udayagiri. He was trained at the theological school in Cuttack and has had pastoral experience in some of the remote areas of Orissa served by the Utkal Christian Church Central Council.

His work at the hospital includes visiting patients and distributing tracts and Christian literature. He is also warden of the male staff hostel where about a dozen boys training for their nursing qualifications are living.

The Moorshead Memorial Christian Hospital is the only hospital in Orissa which trains male nurses. Government hospitals have abandoned this work after experiencing problems of discipline with students.

CHRIST THE ONLY HOPE

THE NATION-WIDE EVANGELISTIC CAMPAIGN IN BRAZIL

2. Aims

By A. BRUNTON SCOTT

THE three aims of the Campaign were clearly defined and important in the development of the campaign.

(1) Each one win one. It was made clear that although the big central meetings had their place in the preparations for and in the launching of the Campaign, the local church was of primary importance. It was also stressed that the most important person in the campaign at the local church was not necessarily the preacher or evangelist who would lead the meetings but the individual member of the church. He would visit the neighbours and friends; he would witness to them of Jesus Christ and would invite them to attend the meetings, having already sown the seed of the word and praying that the Lord of the harvest would put in His sickle to reap. So each member was encouraged in his outreach, to evangelize the people on his own doorstep. The Institutes in Evangelism were designed to help the members do just this.

New churches and congregations

(2) 300 new churches and congregations. There are just over 2,000 Baptist churches in Brazil, and in this campaign a considerable extension of Baptist influence is planned. Brazilian Baptists feel deeply that a town without a Baptist church is lacking something vital and believing that Baptist witness has something of real worth to contribute to the life of the nation, they happily agreed that 300 new churches and congregations during the year of campaign was not an unreasonable aim. Brazilians are practical people, and to attain this end of 300 new churches the Baptists will visit neighbouring towns where there is no Baptist witness. Some churches have "adopted" a town —which involves them in visiting, preaching in the square, and if interested people were found starting a Sunday school. Such is the enthusiasm of these people that once a nucleus is formed the congregation soon becomes established and grows.

(3) Vocations. Brazil is a developing country and badly needs professional people. This is a "must" if the nation is to expand as it ought, and great strides are being made to train the youth of Brazil—49 per cent under 19 years of age—to play its part in this growth.

Part of the emphasis of the campaign is to challenge the Baptist youth to a new sense of responsibility in the face of the needs, spiritual, moral and material of Brazil. This shows the width of vision of the leaders of the campaign, and their feeling that the Baptist Church must do something fundamental for the well-being of the country, not only in 1965 but throughout these important years of the development of the nation.

There is a serious shortage of pastors, evangelists, teachers, nurses, and on being challenged, many young people are confessing to the impulse of the Spirit of God, and are answering in the words of Isaiah "Here am I, send me . . ." They want to enter the professions and serve Brazil in Christ's name. The difficulties are great and the road will be long for many of these young people, but Brazilians are full of hope and Christian young people face the future, confident that what they do for their Lord is never in vain.

Follow up work

And so the great Campaign of 1964–65 goes on. The evangelistic meetings finished in June, but there are extensive plans for follow up work which will engage ministers and people for the rest of the year. New converts have to be established in the faith and in the life of the church. Excluded members who have returned to the church are to be cared for. Young people who have felt the call of Christ to service as a vocation have to be guided in the right direction. Estranged members have to be reconciled to their brethren. The glow of Christian faith within the fellowship will have to be maintained and the missionary outreach continued, and much that has been learned of evangelism during the past year will be used for the benefit of the ongoing life of the church in the years to come.

"Christ is the only hope" has been the theme of the campaign. These words have been declared to the remotest parts of Brazil by radio, television, amplifier, on bill hoardings, in shop windows, on private house doors and windows, on car windows, on stamps, on brooches, and key rings, on postcards and Christmas cards, on tea trays, on banners, leaflets and posters, on envelopes and letter headings, on plaques nailed on trees and telegraph posts, painted on road embankments. The great "event" of the Baptist Church in Brazil

(*Continued on page 142*)

FREAK STORM AT NGOMBE LUTETE

A FREAK storm at Ngombe Lutete, Congo, earlier this year tore the roof from the secondary school building there.

The main block—the book store, library and one classroom—was affected. In fact, the long building containing four classrooms, the book store and library lost half its corrugated aluminium roof. It had been torn off bodily and flung down on the ground between the school and the dormitories. It was a miracle that it missed the dormitories where many boys were sheltering from the storm.

The classrooms were left in a chaotic state, with plasterboard ceiling falling all over the place and the desks standing in pools of water.

By the hurried efforts of the teachers and boys, the books, stationery, maps and charts (all of which are very valuable in Congo where there is a great shortage of such supplies) were hurriedly rescued and put into a dry classroom, and then later into a missionary's house.

Already a new roof has been put on to the school building and, as Miss Edna Markwell comments: "Only those who know present-day Congo will fully realize what a miracle that is."

(Photo: E. Markwell)

Miss Lesley Fuller surveying the damage at Ngombe Lutete.

(Photo: E. Markwell)

Part of the roof blown off the school by the storm.

Sacrificial Gift

A teenager belonging to one of the London churches sold his car and bought a motor-cycle.

He made £20 profit on the transaction, which he immediately sent to Dr. James Burton, the B.M.S. Medical Director, whom he had heard speak.

His gift was for the Medical Missions Appeal.

B.M.S.

Needs at least

£100,000

Before 2nd October

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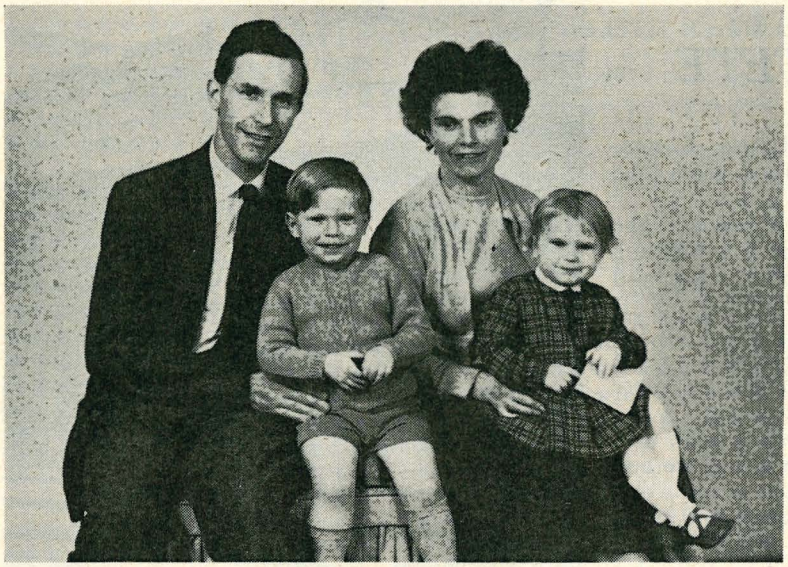
Rev. A. S. Clement,
Home Secretary,
B.M.S., 93 Gloucester Place,
London, W.1

Serving in Congo



MR. TERRY HUGH ADAMS and MRS. MARY ROSE ADAMS, pictured above with their family, Mark and Ruth, are now serving in Congo.

Mr. Adams has offered to the Society as a teacher and hopes to serve at Bolobo. Both he and his wife had a period of training in Belgium.

Mr. Adams gained his B.Sc. degree at Southampton University, with honours in Chemistry.

His Christian service has included work as a Sunday school teacher, a Sunday school departmental leader and joint treasurer, and his wife has also served in Sunday school, helped with the G.L.B. and was treasurer of a Young People's Fellowship.

Both are now members of Holly Lodge Baptist Church, Ipswich.

Mr. Adams was baptized at Maldon in 1952 and Mrs. Adams at Shirley, Southampton in 1953.

B.M.S. Wall Maps for Sale

A set of B.M.S. wall maps showing B.M.S. stations in Asia, Africa, South America and in three Continents has been prepared. Each map is printed in three colours and 17 in. × 23 in. in size. The price of one map is 1s. 9d., but the set of four may be obtained at the reduced rate of 6s.

These maps are the sort to display in your Sunday school or on your church notice boards to give information of the places where the Society is now working and to give permanent reminders of the need for prayer for its missionaries.

Maps may be obtained from the A.V.A. Department, B.M.S., 93 Gloucester Place, London, W.1.

Christ The Only Hope

(*Continued from page 140*)

for 1964–65 has been and is, the National Campaign of Evangelization, when all the resources of this great church have been harnessed to proclaim Christ the hope of mankind.

This is a worthy message for an exciting era in the history of a great nation.

Plan now to observe

B.M.S. GIFT AND SELF DENIAL WEEK

31 OCTOBER—7 NOVEMBER

Statistical Report on Southern Baptists

Churches of the Southern Baptist Convention, U.S.A., reported 374,418 baptisms during 1964. This was an increase of 5·4 per cent over 1963. There was a net increase of 262 in the number of churches, to 33,388. The figures were released by the Research and Statistics Department of the S.B.C. Sunday School Board in Nashville, Tennessee.

Total membership in Southern Baptist churches was given as 10,601,515, an increase of 2 per cent.

The statistical report indicated 4.9 per cent decrease in enrolment of men's and boys' organizations in the churches, but the total was still over 600,000. Membership in youth and other training organizations and in women's groups was slightly less than in the preceding year. Sunday schools showed a small increase and reported total enrolment of 7,678,822.

THE

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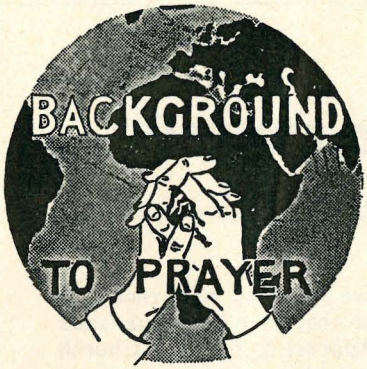

(Based on the Prayer Calendar)

Our prayers this month are asked for the work of the United Mission to Nepal, and particularly for its work at the hospital at Kathmandu where Sister Margaret Robinson is the B.M.S. representative. It is hoped that this hospital may be rebuilt and prayer is asked for all the preparations and planning.

Our prayers are also asked for B.M.S. work in the Paraná State of Brazil. In this area eight B.M.S. missionaries are now serving and the Society is hoping to expand the work by sending a further missionary couple each year. Articles in this issue of the magazine give information about the National Evangelistic Campaign and about the growth of the work in the area around Goioerê.

Letters recently received from our missionaries tell of the thrilling results of the nation-wide evangelistic campaign and of many who have yielded themselves to Christ through it. Pray for all those who are helping to build up new inquirers in the faith. Remember also lay leaders of the Church in Paraná.

For members of the Mission House staff

Please pray also for the members of the Mission House staff, particularly remembering Miss E. M. Payne, who this month takes up her appointment as Secretary for Women's Work at Home.

ACKNOWLEDGEMENTS

(Up to 15 July, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Parkstonian (Angola Refugees), £20; Anon., £5; Anon. (Angola Refugees), £3; Anon., £2; Anon., £5; Anon., £2; Anon. (Freightage), 10s.; Milton, £5; N.W., £10; Anon., £5; Inasmuch (Angola Refugees), £5; Anon (In memory of R. M. Conway), £5; Anon., 10s.; Anon., £3; A.A.P. (Orissa Children), £1; Anon., £1; Anon., £1; Anon. (for hungry children), £5; Anon. £1; Anon. (in memory of Ann Sophia Rogers), £1; Anon., £5; Anon., £1; R.C. (for work in India), £3; A.B. (Congo relief), £2; J.B., £3; X.Y.Z., £20; E.J.S., £5; E.M., £1 10s.; Anon. (Angola Refugees), £1; A.T.S., Hinckley, £2 10s.; "A.B." (Angola relief), £2; Anon. (Visits of Missionaries' Children), £1; Anon., £6; Anon., £2; Mr. and Mrs. S., £50; Anon., £1; Anon., £1; Anon., £2; Anon. (Angola Refugees), £1; "A friend in Aberdeen" (Angola Refugees), £5; Anon., £1; Anon., £1; "M.E.P.", £1; Anon. (Angola refugees), £3; Anon., 5s.; Anon., £2 2s.; Anon., £3.

East Pakistan Cyclone Relief: B.R., £1; Anon., £1; Anon., £2 2s.; P.H., £1; Anon., £1; Anon., £1.

Medical: Anon., £16 5s. 3d.; A.T.S, Hinckley, £2 10s.

Special Medical Appeal: Baptist Student, 10s.; E.R.E., £5; Anon. (Scalpel and forceps), £1; S.E., £1 10s.; Anon., £12; Anon., 10s.; O.G.I.E., £1; Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
May				
31	Mr. Edwin Frisby	37	18	0
June				
3	Mr. Arthur Ridgewell	100	0	0
8	Miss H. L. L. R. Coles	20	0	0
14	Mrs. J. R. Bellamy	100	0	0
	Miss E. M. Burnett (Medical Work)	400	0	0
17	Mrs. E. H. Allerton (for Angola Evangelical Mission) ...	755	10	8
21	Mr. P. W. Payne	100	0	0
	Mr. J. Parry	1,500	0	0
24	Miss J. A. Mackenzie	100	0	0
29	Miss Eva Brown	25	0	0
30	Butterfield Legacy	15	0	2
July				
5	Miss E. A. Bridger	100	0	0
7	Mrs. Beatrice Mary Winnett (Women's Work)	25	0	0
	,, ,, ,, ,, (Medical Work)	25	0	0
12	Miss Emily Harris	50	0	0
14	Miss Jeanette Buck	50	0	0
15	Mr. E. J. Cooper	10	0	0

MISSIONARY RECORD

Arrivals

24 June. Rev. T. J. and Mrs. Gamble and family, from Dinajpur, East Pakistan.

26 June. Miss B. M. Cooke from Léopoldville, Congo Republic (travelling at government expense).

5 July. Miss P. E. Gilbert from Léopoldville, Congo Republic.

6 July. Rev. A. A. and Mrs. Somerville and family from Dacca, East Pakistan, and Miss K. M. Lewis from Salamatpur, India.

10 July. Dr. and Mrs. S. F. Thomas of Udayagiri, after visit to U.S.A.

Departures

29 June. Rev. W. A. and Mrs. Corlett for visit to U.S.A.

8 July. Miss D. Mount for Berhampur, India.

9 July. Miss A. S. Binns for Barisal, East Pakistan.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
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Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

MISSIONARY HERALD

OCTOBER 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

Children in a kindergarten in Shanghai (see article on pages 150-51). *(Photo: J. R. Hulme)*

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE CONGO MISSION CONTINUES– THE CHALLENGE IS STILL CONGO FOR CHRIST

"DO you mind if I ask you an awkward question?"

He was a theological student—young and obviously concerned—and talking to me in the vestry just before a service.

"No," I answered, "fire away," wondering what was coming.

"Is B.M.S. work in Congo finished? The situation is so difficult and so many horrible things have happened during the last year that it seems that missionary service there cannot be continued."

"But it *is* being continued," I answered emphatically. "There have been throughout the whole of this year over 80 missionaries of the Society continuing their service in the Congo Republic. Some, indeed, have been evacuated from their stations but others, particularly in the Lower River Region, have continued their normal work. Those who were evacuated have helped hard-pressed colleagues elsewhere.

"Missionaries, like the Rev. Russell and Dr. Rachel Warden, with their young family, have continued to serve at the station of Pimu.

"Rev. Ray Richards, formerly of Yalemba, has recently visited Stanleyville and received news of the churches at Lingungu, Yalikina and Bandu, and has also paid three visits to Yakusu to talk with church leaders there.

Return to Bolobo

"At the request of church leaders, at the end of August, our missionaries returned in force to Bolobo. Hospital and school work have been resumed there. Included in those missionaries are a new missionary couple.

"There are plans for the resumption of the work of the Ecole Grenfell—not at Yalemba but at Upoto.

"Nothing has been further from the thoughts of the Baptist Missionary Society than the abandonment of its Congo field.

"And, moreover, the Church in Congo has called, and is calling for missionaries of all types of professions to give their valuable service to a new nation."

There we had to break-off the conversation. But in case his question is yours also let us pursue the matter further.

There are grave difficulties in serving in Congo today. Everything is in short supply.

While in the region below Léopoldville the Central Government is in full control, above Léopoldville there are still areas that may be regarded as "rebel-occupied" territory. Yet even in those areas such as Lingungu, Bandu and Yalikina the witness of the Congolese Church goes on.

In Stanleyville, where even quite recently occasional bursts of gun-fire could be heard at night, the churches are still continuing to witness. One in particular is organizing relief for poorer members and those who are aged and infirm.

The pastor and hospital director at Yakusu have been threatened, but they still continue their witness.

Heroic witness

Most of the pastors in the Upper River Region of Congo have shown a heroic witness in the face of threats to them personally.

The Church of Christ is now firmly established in Congo. Let us give thanks to God for that fact.

That Church of Christ continues to need the help of B.M.S. missionaries in increasing numbers so that its witness may be extended, its young people trained, its members built up in the faith, its pastors educated and its sick healed—and the nation to which it belongs evangelized.

The challenge is still "Congo for Christ".

The pioneers who founded Baptist mission work in Congo suffered grave hardships and persecution and were willing to risk their lives, even unto death, for the sake of the Gospel. This year has proved that our missionaries, and members of the churches in which they serve are willing to take the same risks for the sake of the proclamation of the Gospel of Christ.

They need our fervent prayer backing, our loyal and unswerving support and the best that we can offer in the way of dedicated men and women to help them win a new nation for Jesus Christ.

NOW ON SALE

FAITH ACTIVE IN LOVE

The B.M.S. Illustrated Annual Report

Price 1/- *Postage 6d.*

From:

The Editorial Department
Baptist Missionary Society
93 Gloucester Place
London, W.1

THE PROGRESS OF THE £100,000 MEDICAL MISSIONS APPEAL

By JAMES BURTON
(*B.M.S. Medical Director*)

WITH only seven months left until the completion date of the Society's two-year £100,000 Medical Appeal, it is right that we should both report on what has already been accomplished and face up to the task yet to be completed.

It is with a deep sense of gratitude to God that we look back over the past seventeen months of the campaign. As the serious and urgent needs of our hospitals have been shared with the churches of the denomination there have been many magnificent and sacrificial responses reflecting the depth of devotion and support of the Society's work overseas.

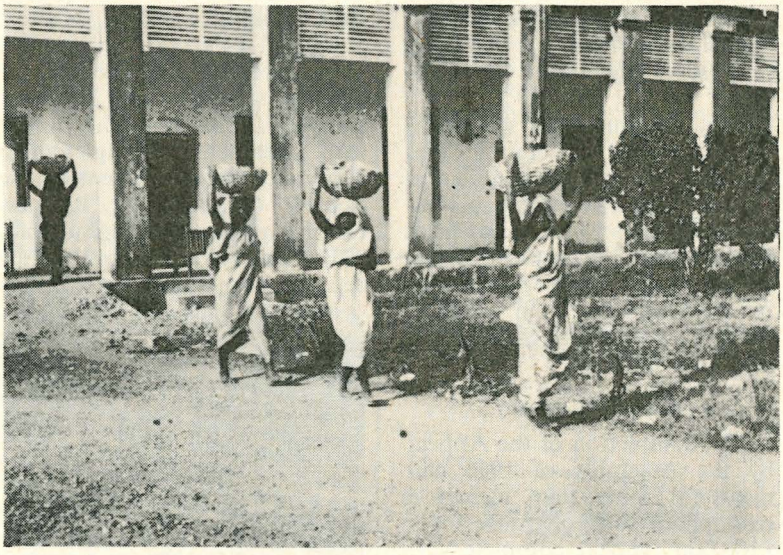
Tremendous efforts

In response to the tremendous efforts which are now being made in the Baptist churches of this land gifts to the Appeal are mounting rapidly. The total received at the Mission House so far has now passed the half-way mark of £50,000.

As a result of these gifts a start has been made in the great task facing us in our medical work overseas. It soon became apparent that with the Congo Republic split by a civil war, the programme made possible through the funds raised under the Medical Appeal should commence first in Asia.

Already, therefore, major reconstruction programmes have been planned at Chandraghona, in East Pakistan, and begun at Berhampur, in Orissa, India.

At Chandraghona major rebuilding and modernization programmes to cost £25,000 have been planned, and a B.M.S. builder will sail to East Pakistan to supervise the work.



Women labourers carrying away rubble from the out-patients' block at Berhampur Christian Hospital, Orissa, India.

At Berhampur the two-storeyed out-patient block was condemned as unsafe and had to be evacuated. The building has now been demolished and a new building, worthy of the name of Berhampur Christian Hospital, has been begun. Included in this is a new modern X-ray department to house the magnificent X-ray equipment given to Berhampur through the generosity of the London Clinic, Harley Street, London, and the sacrificial gifts of British Baptists.

Other projects will commence soon at Palwal.

What of the vital medical work being carried out in the Congo Republic? Have we to rethink our medical policy in a land of such enormous changes and challenges? Have the tragic events of the last few years given the red light for withdrawal or a running down of our medical missionary work in that land?

We believe otherwise. They have given us a new vision of Congo's need for Jesus Christ and our Society's new and enhanced task of sharing with our Congolese Christian brethren all the healing and redeeming relevance of the Christian Gospel for their country.

Changes there will be and must be in the pattern of our medical missionary endeavours in the Congo. Unworthy, insanitary tumbledown hospitals must go, and in their place must rise new hospitals worthy of the Great Physician in whose name we serve. A greater emphasis also

Demolishing the out-patients' block at Berhampur Christian Hospital.

must be laid on the training of Christian national medical personnel at all levels so that they may serve their own countrymen.

This autumn is to see major efforts made at church and auxiliary level for the completion of the £100,000 Medical Missions Appeal. Some tasks have already been accomplished, but so very much more remains to be done before our B.M.S. hospitals are all brought up to an adequate standard.

More than money

The completion of the Appeal by the Assembly of 1966 will mean far more than merely a triumphant song of praise for a £100,000 Appeal completed. It will mean re-modernization, re-equipment and adequate staffing for all our Society's nine major hospitals; that unworthy, poorly equipped and inadequately staffed hospitals will be made worthy of the Christ whom they serve!

To this total of £100,000 will be added £50,000, the present total of the Angolan Hospital Appeal money, which was raised in 1959 for the reorganization of the medical work in Angola, thus making a total Medical Fund of £150,000. So far the tragic events, resulting in over 400,000 suffering and homeless refugees fleeing over the border into the neighbouring Congo Republic, have prevented the Society carrying out its new hospital programme in Angola.

But the crying need of this vast refugee population, when they return to their country once again, will be for such resources so as to enable B.M.S. medical work to be re-established in Angola.

May God stir the hearts of every reader of the *Missionary Herald* to share in the completion of the special Medical Appeal. £100,000 is the minimum we will need to enable our Society to make its hospitals worthy centres of Christian healing demonstrating something of God's love and compassion to the millions of sick and suffering in the lands in which we serve.

May we all make "Operation Medical Appeal" a highlight in our churches during these coming winter months, thus enabling our target to rise swiftly to £100,000, and the funds made available for the completion of the many urgent tasks awaiting us overseas.

Gifts for the Medical Missions Appeal may be sent now to:

Rev. A. S. Clement,
Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

Sister Margaret Painter standing among the rubble of the top storey of the out-patients' block at Berhampur Christian Hospital.

Introducing The New Secretary For Women's Work at Home

Rev. Elizabeth Payne, B.A., in September took up her duties as Assistant Secretary for Women's Work at Home. She succeeded Mrs. Marjorie Rumbol.

Rev. Elizabeth M. Payne, B.A.

A member of the Mount Pleasant Baptist Church, Northampton, before entering Bristol College she was an accountant by profession.

It was while living at the Mayflower Family Centre, Canning Town, that she heard and responded to the call to full-time service.

At Bristol she graduated in theology.

Miss Payne brings to her new responsibilities considerable gifts. It is confidently expected that she will be able to continue in the high tradition set by her predecessors.

GIFT AND SELF DENIAL WEEK

31 October—7 November

FREELY YE HAVE RECEIVED — FREELY GIVE

Literature will be sent to your church. Special leaflets for churches with a Stewardship Scheme are available from:

Baptist Missionary Society
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Broadcast Appeal For Medical Missions, 1965

The 1965 B.B.C. Appeal for Medical Missions is to be made on Sunday, 17 October, the eve of St. Luke's Day. It will be made in the WEEK'S GOOD CAUSE on all Home Services at 8.15 p.m.

This year it is for the medical mission work of member societies of the Conference in Africa, south of the Sahara. The B.M.S. will share in the results of the Appeal, because of its work in Congo.

The appeal will be made by Dr. Frank Davey, C.B.E., M.Sc., M.D. Dr. Davey first went to Africa in 1936 as a medical missionary for the Methodist Missionary Society.

From then until 1951 he was Medical Superintendent of the Uzuakoli Leprosy Settlement, Eastern Nigeria, and for the next three years was Leprosy Adviser to the Federal Government of Nigeria. In 1954 he was appointed Senior Specialist (Leprologist) to the Nigeria Leprosy Service. Dr. Davey has published much work on leprosy and is a member of the Council of the International Leprosy Association.

Since 1960 he has been Medical Secretary of the Methodist Missionary Society, London.

The last B.B.C. Appeal for Medical Mission work in Africa south of the Sahara was made in 1962 by Bishop Ambrose Reeves.

Prayer Answered

Sister Joan Smith sailed for India in 1964. She had hoped to be allowed to enter the South Mizo District and begin work in the Serkawn Christian Hospital immediately.

This, however, was not to be. There were difficulties about a resident permit. So for most of this year she has been engaged in hospital work and language study in Calcutta.

In June, in answer to prayer, the permit was granted and she is now in the South Mizo District.

A VISIT TO CHINA

By JAMES R. HULME

Mr. J. R. Hulme, a Manchester business man, is a member of B.M.S. General Committee. Earlier this year he visited China.

We print this article as a reminder of the continuing concern of the Baptist Missionary Society for the Church in China and ask your prayers for members of that Church.

WINTER melon and crab; fried chicken; fried fresh shrimps; fresh mushroom and oyster oil; green vegetables; fried rice; assorted pastries; water chestnut jelly; soup, sweets; bananas; green tea. These are not the contents of a market stall, but the courses of a meal I enjoyed in China during a recent visit. A real banquet contains anything from thirteen to twenty dishes, and one has, of course, to eat it with chopsticks —pieces of chicken or pork are comparatively simple, but peas! Very difficult!

Our party of eight experienced no passport or visa difficulties and no transport problems. The language question was solved by two interpreters, Mr. Mon and Mr. Ku, being with us throughout our tour, and, for good measure, two additional interpreters at each town visited. Restrictions there were virtually none; the people were exceptionally friendly and deeply interested in the foreign visitors; and the children were perfectly lovely.

(*Photo: J. R. Hulme*)

Children greeting visitors to the Sun Yat Sen Mausoleum, Nanking, China.

At Canton

Our first stay was at Canton, in South China, on the Pearl River, one of the great rivers of the world. This was the centre of various uprisings culminating in the Communist victory, and is almost a shrine. We were taken into the People's Movement Institute and a park in memory of the risings, and favoured with lectures on the virtues of Communism and against "reactionaries and imperialists". What did impress me, however, was the zeal and earnestness with which all propaganda was given—the Chinese are now, whatever they used to be, a disciplined nation.

A flight of 700 miles took us to Hangchow. On landing, there was quite a reception committee to meet us, with four cars on the tarmac near where our plane stopped, and two more interpreters, so with the drivers there were eight Chinese to look after we eight Europeans. We had real "red carpet" V.I.P. treatment throughout China, and we enjoyed it! Our hotel was right on the shores of the West Lake with a magnificent view from our bedrooms.

In Hangchow we visited Buddhist temples and also a silk mill, a People's Commune and a Tea Commune, all intensely interesting.

At all these places the first event was to sit and drink green tea and listen to a speech of welcome, translated, of course, and I was able to take all these down in full, and they certainly make varied but pleasant reading. One evening we were taken to the theatre, when a "Musical" was based on the unlikely theme of a group of postmen having completed 999 days without a mistake, then on slipping up showing their extreme consternation.

A pleasant journey of 125 miles by train brought us to Shanghai, the largest city on the mainland of Asia, with a population of well over ten million.

I will limit my comments to two features, the Chao Yang "Living Quarters", i.e. a modern housing estate, and a visit to a

hospital. The first is one of about sixty built to re-house a million people and while the accommodation looked cramped to our eyes, one must remember the conditions in which the people previously lived—one man and his entire family, himself, his wife, and eight children, lived for years on a small junk, a boat of course with no sanitation, running water, or comforts—to him his quarters would seem a veritable paradise.

We were lost in admiration for what has been done to improve the lot of the workers, and there is no doubt, from the material standpoint, the people are better off now than they have ever been in Chinese history.

The hospital we were shown was where a man's hand had been severed in a machine, and then fastened on again, and we saw ciné pictures of him knitting, writing, and doing heavy manual work, evidently a complete cure. We also spoke to, and I photographed, a man whose arm had been severed above the elbow and then fastened on again; and he lifted weights which I found quite difficult to do.

Another rail journey in extreme comfort duly delivered us in Nanking, nearly 200 miles distant from Shanghai. Here took place one of the most moving incidents of our tour, being welcomed by hundreds and hundreds of school children at the Sun Yat Sen Mausoleum, a terrific scene and most exciting. If I had to use one word to give my impressions of China I would use the word "Friendship"—we found everybody delighted to see us and friendly and charming in the extreme.

And so to Peking and the thrill of entering the Forbidden City (the Winter Palace of the Emperors); the Summer Palace; the Temple of Heaven; and the Great Wall of China. We spent a week in the capital, and from the balcony of my bedroom, on the east-west axis boulevard, I could see half the entire city, a blend of modern enormous buildings such as the Museum of Chinese History and the Great Hall of the People and also thousands of one-storey houses hidden in courtyards behind high walls, a relic of the old days of China. It was a wonderful experience to walk on the Great Wall, the longest man-made object in the world, built well over two thousand years ago.

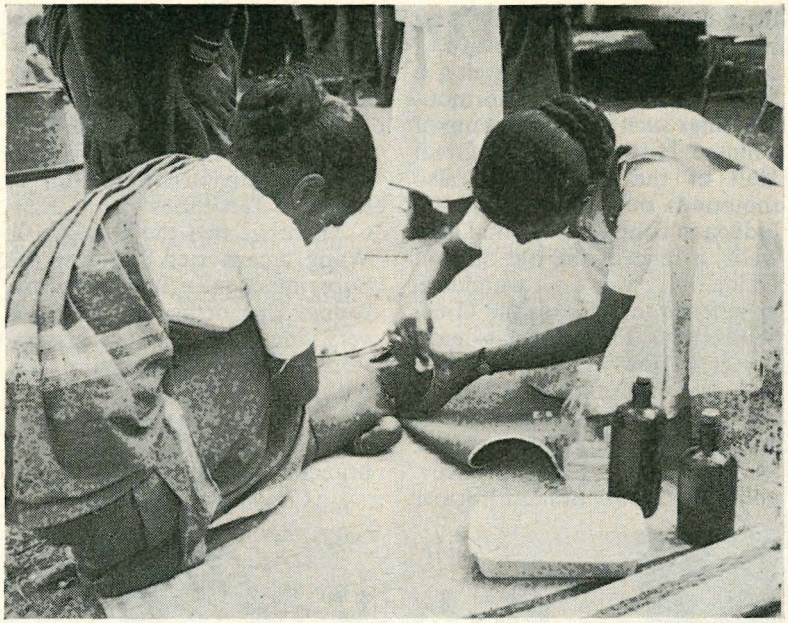
Finally, by air back to Canton, and reluctant farewell to China. In Hong Kong I met the Rev. and Mrs. H. W. Spillett, former missionaries in China and now engaged in translation and publication work. Mr. Spillett took me to Tao Fong Shan, a Christian Mission to Buddhists and a Christian Study Centre on Chinese religions, in Shatin in the New Territories.

There we met the Rev. C. C. Wang, a converted Buddhist, the Superintendent, who showed me round. The octagonal chapel is very fine, with Chinese inscriptions meaning "The Word was with God", "The Word became flesh", and "The Wind blows where it listeth". A seven-branched candlestand symbolizes

(*Continued on page 156*)

(*Photo: J. R. Hulme*)

In the new territory of Hong Kong—in the chapel of a Christian Mission to Buddhists. On the left: Rev. C. C. Wang. On the right: Rev. H. W. Spillett, of the B.M.S.



(*Photo: N. B. McVicar*)

Caring for a sick baby at a road-side clinic, sent out from the Vellore Christian Hospital.

Banish Illiteracy in Five Years, Seminar Asks Churches

The banishment of illiteracy from every Christian congregation in the world within the next five years was set as a goal before the world's churches in the closing message of the International Literacy Seminary held at St. George's College, Jerusalem, Jordan.

Forty-four delegates from twenty-seven countries attended the four-week session jointly organized by the Committee on World Literacy and Christian Literature and the Commission on Literature of the Near East Christian Council.

Terming "the illiterate and the reader of limited ability" as "everywhere the forgotten people of the world", the seminar message called for expanded literacy programmes, new projects for providing books of simple reading content for new readers, and an increased number of literacy workers.

"In many countries practically all of the books published today are for the tiny minority of highly educated readers," the message said. "The multitudes are without the books that could make them citizens of the twentieth century.

"This is the time of urgent opportunity. The tools for a great work are in your hands. New literacy skills are opening minds and hearts that were closed. Printed materials in increasing quantity and quality carry new readers forward to new knowledge and inspiration. Men and women are emerging from their illiterate backgrounds, coming together to study in Bible groups, forming new congregations and beginning to take their place in the new and richer life of their nation.

"We earnestly pray that all churches take to heart the concern and hope which we experience. . . . Let us banish illiteracy from every congregation within five years, extend well-tested literacy and Christian literature programmes and use them in every aspect of Christian life and outreach . . ."

REPORT ON E WEST

Preliminary results of a four-month study of twenty-one nations of West and Equatorial Africa undertaken as a guide to churches and missions in their evangelism programmes were reported to an ad-hoc consultation on the "Evangelization of West Africa Today" held in the Cameroun last June.

The survey by a three-man team covered Cameroun, Central African Republic, Chad, Congo (Brazzaville), Dahomey, Gabon, Gambia, Ghana, Guinea, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Portuguese Guinea, Senegal, Sierra Leone, Spanish Equatorial Africa, Togo, and the Upper Volta.

The study, while indicating numerous unexpected trends in church growth and evangelism in the area, revealed some awesome problems ahead for the churches.

For instance:

—The "population explosion" in the area is estimated at 30,000 a week—or 1·6 million a year, an increase each week of about 15,000 in the Muslim community, 10,000 in animistic society, and only 6,000 in Christian communities (4,000 Roman Catholic; 2,000 Protestant).

—There is a plethora of Christian bodies at work in the area—more than 180 denominations and mission agencies (mostly the latter)—giving the impression, despite the fact that many of them are confessionally linked, of "a vast confused network of unrelated organizations".

—Seven nations, in which the percentage of Muslims varies from 60 to 100 per cent are definitely "resistant to evangelization". These are Gambia, Guinea, Mali, Mauritania, Niger, Portuguese Guinea, and Senegal.

—There are at least 50 distinct areas which are "under-evangelized, incompletely evangelized, or totally unevangelized".

—There is an almost complete absence of evangelistic thrusts (by autonomous churches) across international frontiers.

The report listed as the nations showing the most promising poten-

VANGELISM IN AFRICA

tial for evangelistic outreach: Cameroun, Ghana, Liberia, and Sierra Leone—these by virtue of the fact that each has 60 national pastors per million population, in "marked contrast" to the other 17 nations which have less than ten pastors per million population.

The study described as "one of the most remarkable phenomena . . . the spontaneous northward expansion of so-called separatist churches". These churches are establishing congregations in large Muslim cities of the north, as well as in numerous small towns. Since their membership is estimated at 700,000 in the 21 nations "this northward thrust, involving such a strong evangelizing community, constitutes a major missionary achievement".

Consultation consideration of the study results was made in the framework of study of the "Book of Acts" description of Apostolic preaching to the Gentiles which provided new insights about the way the Gospel must be preached in Africa, the report said.

"Our understanding of the significance of Pentecost highlights the tragedy of churches which preach the Gospel fully and faithfully—but only to themselves," it declared.

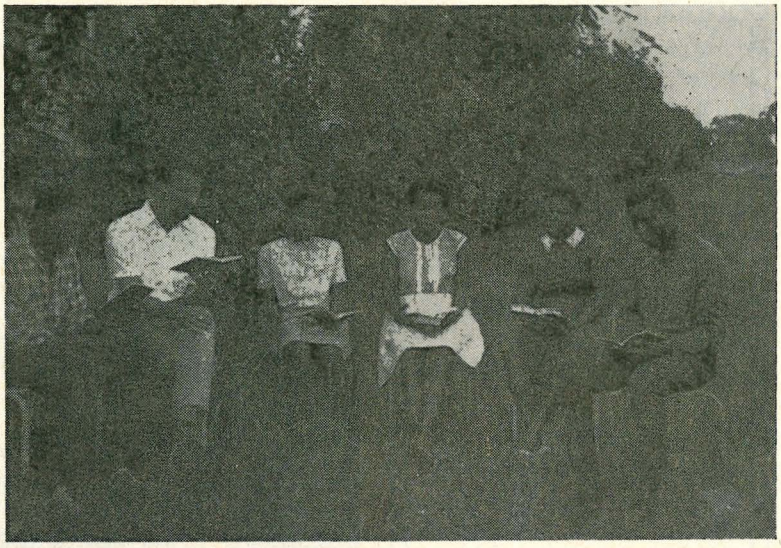
From Congo to India

An agricultural missionary who has just completed his first term of service in Congo has now sailed for India.

Mr. Alan Casebow and his family are going to serve at the Agricultural Centre at Diptipur, Orissa.

While home on furlough Mr. Casebow heard of the need at Diptipur, caused by the resignation for family reasons of Mr. John Smith.

He felt God's leading to offer to serve the Society in India. This means that he and his wife will have to learn a new language and adapt themselves to a totally different environment to that in the Congo, where he was serving at Yalemba.



Mr. Alan Ripley leading a Bible Study Group at Ngombe Lutete, Congo Republic.

Bible Now Accessible To 90 Per Cent Of The World

The United Bible Societies reports that the entire Bible now exists in 236 languages, and is thus directly accessible to over 90 per cent of the world's population.

In addition the New Testament alone has been translated into another 289 languages, sometimes accompanied by a translation of the Psalms or other books of the Old Testament. These languages cover about 95 per cent of the population of the world.

Uncovered are still about 3 per cent of the world's population belonging to small tribes and linguistic groups, but speaking over 700 languages and dialects which are unintelligible to any other group. These people can still only obtain isolated books of the Bible in their own language.

The remainder of the world (about 2 per cent) consists of restricted groups (in New Guinea, Amazonia, the Indians of Latin America, and Equatorial Africa) whose language has not yet been expressed in writing and who are completely illiterate.

Ceylon's Educators and Church Leaders Protest Against Education Legislation

Ceylonese Protestant, Anglican, and Roman Catholic leaders have joined with a large group of the nation's educators in protesting against discriminatory legislation and administrative orders against private schools, their teachers, and pupils.

A statement issued, following a meeting held under auspices of the All Ceylon Union of Teachers, defended the right of existence of private schools, their right to levy fees, and the rights of their teachers to have security of tenure, full pension and other benefits—all of which, it is said, are denied private schools under existing legislation.

The statement called for the appointment of a national education commission with the assistance of the UN or UNESCO to review the present system seeking "a democratic control of education and not bureaucratic control".

It was signed by representatives of the Roman Catholic, Anglican, Methodist, and Baptist Churches, as well as by officers of five educators' associations.

E DIAMBU DI'ESIVI

AN ASTONISHING THING

By

RHODA COULDRIDGE

(*Photo: D. H. M. Pearce*)

Student nurses leaving the new church at I.M.E., Kimpese, after morning prayers.

THE above title, as a description of the new church and the new central medical block at Kimpese, was given to me by several Congolese. They are words which in the Kikongo Bible mean, "A miracle", a wonderful event.

I thought it was excellent because Kimpese is a place where many miracles are wrought in the name of the Lord. Twisted limbs are straightened, deformities corrected. Pills which act like magic relieve aching heads and malarial fevers. Surely, these are miracles. They are a daily occurrence, and we are beginning to accept them with nonchalance. But what of the heartaches, and the many sorrows which are ever present in a large hospital? Ward services have been held since the hospital was first established and have been a source of comfort and inspiration to many thousands of patients.

In 1950 the original plan for the *Institut Medical Evangelique* (I.M.E.) was a bold step forward in faith and envisaged the hospital buildings with the church as the focal point. The medical, surgical, and maternity wards, the orthopaedic department, classrooms, dental clinic, accommodation for staff and students, operating theatre, workshops for locally made artificial limbs and surgical appliances . . . all gradually became part of the landscape.

Preparations were made

In 1960 preparations were made for building the church, but, for a while, with the troubles which followed Independence the vision grew dim. Then with gifts from Missions, whose doctors, nurses, students and patients were at I.M.E., a missionary builder accepted the responsibility and another miracle took place.

As one enters the main quadrangle of the hospital grounds, "An astonishing thing" dominates the scene: a beautiful church, modern in design, yet pleasing to the eye, with a foreground of tall trees and a backcloth of rolling hills. A central path leads to a triangular garden which, built up in tiers, has as a base a deep red and green carpet of rock roses and rises to an apex where tropical plants with huge leaves, like elephants' ears, provide a final splash of dark green against the grey and black of local stone. At this point, reaching up almost to the sharp pointed gable of the church, is a tubular steel cross. Standing out in the daylight, and floodlit at night, this is a constant reminder of the Cross.

The doors and pews are made of local wood and the centre aisle leads to a rostrum decorated with local hand-chipped stone. The Communion table and two small pews are framed by ferns and palms. Behind the pulpit the pale green wall sets off to advantage a light wooden cross. There is concealed strip lighting which is reflected down from the white roof. Light also comes in through the louvered walls,

which are painted in attractive pastel shades and supported by stone buttresses which are continued up in crossed box-beams inside the roof.

Special invitation issued

The church seats four hundred. Special invitations were issued for the Official Opening on 2 May. There are American, Canadian, Swedish and British missionaries working at the hospital, so ambassadors from each of these countries were invited and the Prime Minister, Mr. Tshombe, was the guest of honour.

In the gallery at the back of the church was a choir of student nurses and a second choir from the nearby Teachers' and Pastors' Training Institute (E.P.I.) with Mr. A. S. Cox at the organ. The service was conducted by Rev. Mpongi of E.P.I. It was very impressive, the choir pieces were much appreciated by the visitors. The late Rev. G. B. Merricks, the I.M.E. Chaplain, conducted the act of dedication and Dr. Glen Tuttle, an American Baptist missionary, who has given many years of his skill and service at I.M.E., and who was in fact the founder of this great enterprise, gave a brief address. The final hymn continued the note of triumph.

"To Thee be the Glory,
To Thee be the Victory,
For ever and ever."

Loudspeakers relayed the strains to the crowds outside, and in the silence that followed, Dr. R. B. White, Director of the Institute, pronounced the Benediction.

From the church we went to the new hospital building. It was almost midday and the sun was hot, but a shelter built of palm fronds kept off some of the heat. After a short introductory speech and a welcome another ceremony took place when Dr. D. H. Wilson presented a wrist watch to the hospital's senior nurse, Mr. Henri Tulanda. Mr. Tulanda is almost as well known as the hospital for, "they grew up together". He has been a tower of strength, not only to patients, but also to his missionary colleagues, and he will soon be retiring.

Proceedings in French

Because of the many nationalities represented the proceedings were in French, but when Mr. Tshombe rose to speak, he immediately endeared himself to the African crowds by giving a greeting in Kikongo, but as he is not of the Kikongo speaking people, he then used French which was translated as he spoke.

Graciously he thanked the missionaries for all that had been done for his country and for his people through the years. Gently, he spoke of the supreme sacrifice which had been made by some in the rebel-held areas.

His gaze travelled over the many faces turned towards him. "You all want progress, prosperity, peace," he said. "Unless you are prepared to work towards this end we can never achieve it. We are like the children of Israel, we have forgotten God. Let us work and pray together and with God's help our country will struggle out of its difficulties."

Tumultuous applause followed his long speech. Then there was a solemn hush as he left the platform to cut the ribbon, and declare the new building open. There is an entrance hall from which run corridors with doors opening into a pharmacy, an X-ray department, medical laboratories and a sterilizing room. There is also a well-equipped dental clinic, out-patient consultation and treatment rooms and a patients' records office.

We were all free to inspect the building before going on to partake of refreshments. However, just as the ceremony ended, and the Prime Minister and his party were leaving by the side door to go and visit patients in the wards, another procession arrived at the main doors: a dishevelled, blood-stained group, carrying injured companions who had been involved in a road accident.

At their task

Quietly nurses and doctors who were on duty went to their tasks, shocked murmurs rippled through the gathered crowd.

Thus, within an hour of opening the new building was in use—swift help for the injured—comfort for the sorrowing: I.M.E.'s dual purposes were seen in immediate action on a memorable day.

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OBITUARY

GEORGE BRANDON MERRICKS

George Brandon Merricks, the only son of well-loved parents, felt the call to the ministry during war service with the R.A.F. in North Africa where he first came across missionaries in action. After early schooling at Sutton he spent four years at Leighton Park, Reading, which he left in 1941 with the hope of studying architecture.

In 1942 he began his military service from which he did not obtain release until 1947, when he entered Spurgeon's College. He was appointed by the Baptist Missionary Society in 1951 and, after a year in Portugal, sailed for San Salvador, Angola, in the September of the following year.

A pastoral ministry

From the beginning he entered fully into all branches of mission activity but was never happier than when doing the work of an evangelist or engaged in pastoral ministry.

His war-time experience had given him no little skill in the maintenance of radio and other delicate equipment. He had the most sensitive fingers and was a brilliant pianist. Training choirs gave him and the singers a great deal of fun and enjoyment.

From these and other gifts he gave generously in his days at San Salvador, Calambata and Bembe, where, despite early difficulties with the language, his patience and patent love of people made a growing impact on the lives of many.

When Angola erupted in 1961 he was home on furlough but in early summer returned to San Salvador to share with the Rev. F. J. Grenfell the final weeks of shrinking opportunities in the embattled town.

Chaplain

From San Salvador he moved to Kimpese in the adjacent Congo to become chaplain of the Protestant Training Hospital at Kimpese.

There he met Dr. Kathleen Althorp, of Edinburgh, who was giving emergency service under the Congo Protestant Relief Association and with whom he soon found he had much in common. They were married during furlough in 1962 and after French study in Brussels returned to Kimpese in 1963.

Both gave themselves wholeheartedly to the specialist tasks allotted to them, Kathleen as anaesthetist and Brandon as chaplain. Although the pressures on staff and students were intense, his concern for evangelism and for the building up of Christian character never flagged.

His untimely death on 9 August at the age of 41 is a grievous loss to the Society's work in Africa. His simplicity of purpose, his kindliness and concern for others, his integrity and devotion in whatever task he undertook will long be remembered.

C. J. PARSONS

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A Visit to China

(*Continued from page 151*)

the Seven Spirits of God: the whole a wonderful conception and deeply interesting.

The next day I was having lunch in Ringway Airport, Manchester, seven thousand miles distant!

I have greatly appreciated the privilege of visiting China. It was a wonderful holiday and a delight to meet so many friendly Chinese people.

Missionary Locum

Dr. Hanley Stockley, a veteran B.M.S. missionary, is now in charge of the Baptist Mission Hospital at Chandraghona, East Pakistan, during the furlough of Dr. Michael Flowers.

Dr. Stockley volunteered for this task when he heard of the need.

He was first appointed a B.M.S. missionary in 1923 and served thereafter in China until 1950. For seven years he was in general practice in Croydon. Then again he heard a call to missionary service.

He went to serve in the South Mizo District of India at the Serkawn Christian Hospital for five years. He then "officially" retired and came to live in Southampton.

But last year when there was a desperate need of a missionary doctor at the Christian General Hospital, Palwal, in North India, he volunteered for a short spell of service there.

From Palwal he went to Hong Kong where he helped a former B.M.S. doctor by acting as a furlough replacement. While in Hong Kong he heard of the need at Chandraghona and again offered his services to the B.M.S.

Indian Leaders Plan New Courses For Church Schools

Some thirty prominent Indian educators, Christian leaders, authors, and playwrights recently spent four weeks in Cooner, South India, doing exploratory ground work for the preparation of moral and Christian education courses for use in India's primary and secondary church-related schools.

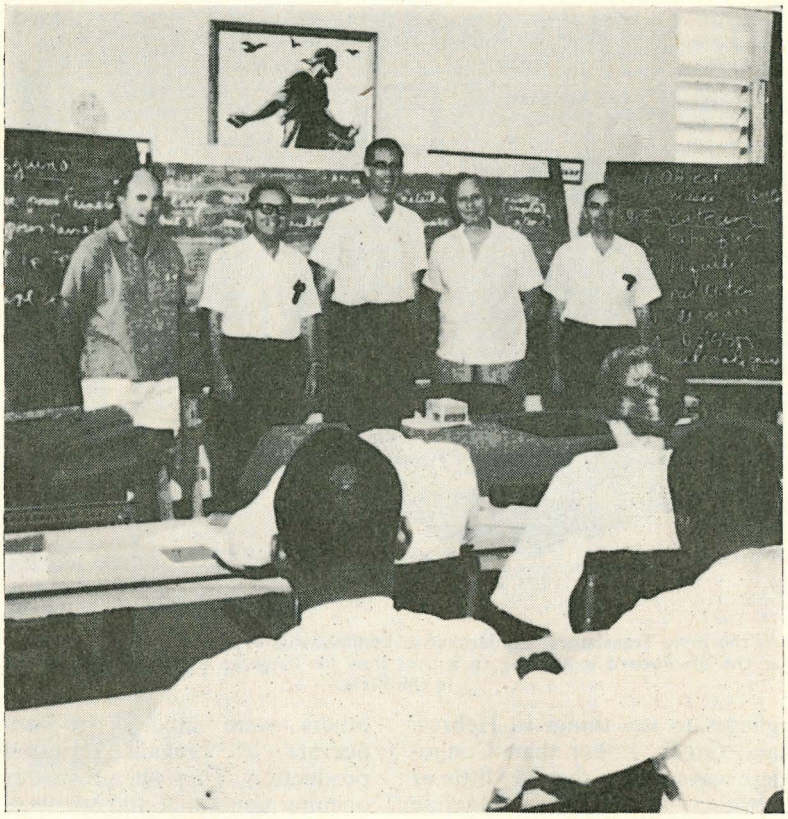
The project envisages the production of basic editions in English and sixteen regional languages of books dealing with the teaching of ethical and spiritual values in a "secular state" and on Christian education. The total number of volumes will be 384. The first are expected to be ready in 1966.

Various churches and church-related bodies are co-operating in the work which is being sponsored by the India Sunday School Union. The Roman Catholic Church expressed its interest by sending two representatives to the workshop.

THAT THE NEW CONGO MAY HEAR THE WORD OF LIFE

REPORT OF A BIBLE TRANSLATORS' CONFERENCE IN LEOPOLDVILLE

By JOHN F. CARRINGTON



At the Bible Translators' Conference at Léopoldville. *From left to right:* E. D. Reyburn, E. A. Nida, D. Deer, J. F. Carrington and H. B. Peacock.

HERE in the capital of the Congo Republic, we have recently had the privilege of being hosts to a team of Bible Society workers, led by Dr. E. A. Nida, who is translations secretary of the American Bible Society.

Congolese, Europeans and Americans engaged in translation work from all parts of Congo joined together to make a group of some thirty people, housed in different parts of the city but meeting each day from 8 a.m. to 4 p.m. in the fine new Bible House erected near the centre of Léopoldville.

After morning prayers together, we listened first to a lecture by Dr. Nida on the basic principles of good translation and then discussed the ways in which our several Congolese languages had rendered keywords of the Bible in versions already published: Faith, Baptism, Church, Saviour, Mediator, Blessing and the like.

Dr. Peacock, an American Bible Society worker in the Upper Volta, then explained the Biblical basis of translation, talking of the different texts available to us which are the background of all translations the world over and the morning ended with an hour's experimental translation undertaken by the several language groups represented — Lingala, Kiluba, Tshiluba, Swahili, Kituba, Lunda and Gipende.

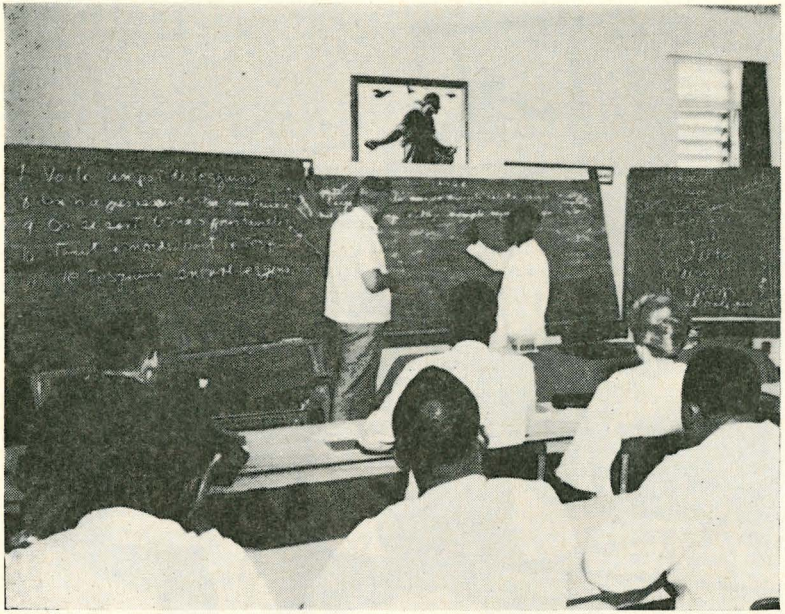
Linguistic problems

After a break for a midday meal together in one of the city's restaurants, we began again with a session on Linguistic Problems, led by another American Bible Society worker, Dr. Reyburn and, finally, came an hour when we examined in detail a typical passage from one of the extant translations in our Congo languages.

Lectures and practical work combined together to convince us of the need to convey the message of the Bible in a way which the people of Congo can really understand; the translation must be couched in the language which the people use every day.

It is remarkable how some of our translations do not stand up to a test of this kind. Important Bible words like "prophet", Holy Spirit, "apostle", even the name of God Himself, are sometimes simply transliterated from the original tongues or from English and French instead of some local equivalent being sought. The result is that the new words have no meaning for hearers of the Bible message.

Some translators, rightly anxious to remain faithful to the original Hebrew and Greek texts, force the Congolese lan-



At the Bible Translators' Conference at Léopoldville. A Roman Catholic "abbé" at the blackboard explaining to a class how his language expresses key-words in the Bible.

guages to say things in Hebrew and Greek, rather than Congolese ways and so they say little or nothing at all to Congolese hearers.

When it was pointed out, for instance, that the intricate form of Paul's greeting to the Romans in the first seven verses of his letter could be broken down and restructured—without any loss of the original meaning of the apostle—so as to fit more closely the languages we use in Congo, our conference members became quite enthusiastic. More than once, a Congolese member exclaimed with delight: "But this means something to us now!"

Unusual feature

One of the unusual features of the Conference was the presence of some Roman Catholics—one Congolese bishop, two priests, one of whom was a Belgian, two "abbés" and a layman. Three of these had already been working with Protestants in the Kasai on a translation of the New Testament into Tshiluba and the others were anxious to co-operate in Lingala scripture production. They shared in our opening devotions and we were much helped by the Bible talks and *extempore* prayers some of them gave when invited to take their turn.

All of us were impressed by the gifts of scholarship and Biblical knowledge which they are able to bring to the task of translating the scriptures into Congolese languages now that the Roman church has made it possible for vernaculars to be used in worship.

We hope this co-operation will continue and grow in extent. As one of them said at the Conference: "If we are now able to meet with you and act together, surely the best place for this to begin is around the Bible."

The New Testament has already been published in twenty different languages of Congo. This is a remarkable achievement for less than ninety years of missionary work here, as the organizer of this Conference reminded us — Rev. A. W. Marthinson, who is Director of the Bible Societies' work in Congo. But there are over two hundred languages in the Republic and a good deal of hard work still remains to be done before every Congolese can have the Gospel in a tongue he or she really understands.

William Tyndale, one of the early translators of the Bible into our English language, had the courageous ambition to make the Bible available to every "boy that driveth the plough".

His ambition becomes ours in Congo as we work together, with the constant help and encouragement from the Bible Societies, to make it possible for Lokele fishermen, Topoke hunters, Bakuba sculptors, Bambole blacksmiths, as well as the administrators, the senators, the teachers and the clerks of the new Congo to hear the Word of Life in their own tongues.

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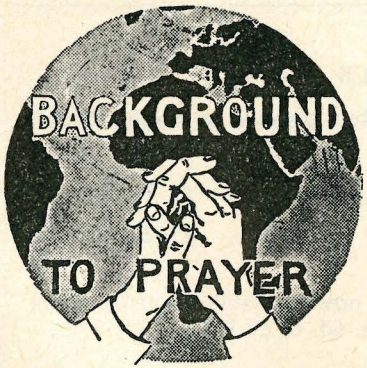

(based on the Prayer Calendar)

Prayer this month is requested for the churches in the Lower River Region of the Congo Republic.

This region has been undisturbed by the civil war which has affected the rest of Congo, but has received many "refugee" missionaries from other areas. These have helped to strengthen B.M.S. work in the region.

The area has been affected, however, by the shortages which have affected the rest of Congo.

Kimbanguism is still strong, particularly in the area around Thysville, Kibentele and Ngombe Lutete, and Christian witness is made against this background.

There is need for pastoral missionaries for work in Léopoldville and also a need throughout the area for more African pastoral leadership.

Our educational missionaries are involved in secondary school programmes in both Léopoldville and elsewhere, but there is a great shortage of teaching staff, which means heavy teaching programmes and administrative burdens. Congolese youth is eager for education.

In the Pastors and Teachers' Training Institute at Kimpese four Missions are working together and in the Institut Medical Evangelique (I.M.E.) nine Missions now co-operate.

Gift and Self-Denial Week

Please pray that during B.M.S. Gift and Self-Denial Week (31 October to 7 November) a new concern for the work of the Missionary Society may be engendered in the home churches.

ACKNOWLEDGEMENTS

(Up to 25 August, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1 10s.; Anon., 10s.; Anon., £5; Anon. (Pakistan Relief), 5s.; Anon. (Pakistan Relief), £1; Anon., £1;, Anon., £5; Anon. (Pakistan Relief), £1 10s.; Anon. (Pakistan Relief), 10s.; Anon. (per Lloyds Bank Ltd.), £1,000; Holiday Thankoffering, £5; Anon., £1; S.S., £10; Anon., £4; M.W. (Pakistan Relief), £1; Anon. (Pakistan Relief), £1; Anon. (Pakistan Relief), £5; Anon. (Agri), £2; Anon., £2; Anon., £1; Concerned, £2 10s.; Anon., £1; Anon. (Pakistan Relief), £1; Anon., £1; Sister in Christ (Pakistan Relief), £1; Anon. (Pakistan Relief), £5; E. E. (Pakistan Relief), £2; JAY (Pakistan Relief), £5; E. Godfrey (Pakistan Relief), £1; West Ender (Pakistan Relief), £2; Anon., £1; SYM (Pakistan Relief), £1; Anon., £10; MEP (Pakistan Relief), £1; Anon., £4; Reader of *Missionary Herald* at Tunbridge Wells (Pakistan Relief), £12; In His Service (Pakistan Relief), £25; JCL, £1; JUNO, £10; Margaret (Pakistan Relief), £1; Anon. (Pakistan Relief), £5; "In gratitude to God" (Pakistan Relief), £20; Anon., £3; W.M.N. (Pakistan Relief), £2; E.A.B. (Pakistan Relief), £2; Anon. (Pakistan Relief), £5; O.A.P. (Pakistan Relief), £1; Anon. (Pakistan Relief), £10; Anon., £5; G.M.T., £2; M.H.P. (Pakistan Relief), £5; J.E.P., 10s.; Anon. (Pakistan Relief), £25; O.A.P. (Pakistan Relief), £1.

Medical Fund: ERE, £5; Concerned, £2 10s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
July				
19	Mrs. A. G. S. Mathews	100	0	0
19	Miss M. Young (Women's Work)	100	0	0
22	Mr. George H. W. Gale	1,843	1	6
26	Miss F. D. Malin	82	13	4
27	Mrs. M. E. Wenham	1,767	2	1
28	Dr. D. T. Daintree	1,000	0	0
29	Miss A. W. Clark	33	12	7
August				
6	Miss Winifred Stevenson	532	6	6
9	Miss E. M. Welch	7	0	0
9	Miss B. A. Llewellyn	250	0	0
9	Mrs. E. S. Jullie	55	10	11
9	Mr. H. D. James	82	6	7
10	Mr. E. C. H. Pont (£50 Medical)	100	0	0
13	Mrs. J. M. Mursell (Women's Fund)	1,688	0	1
19	Miss E. J. Dyke (Medical Fund)	25	0	0
23	Miss G. R. Lewis	200	0	0
25	Miss M. Johnson	100	0	0

MISSIONARY RECORD

Arrivals

16 July. Miss E. N. Gill, from Kibentele; Miss M. C. Macintyre, from E.P.I. Kimpese; and Dr. R. P. Shields, from Moerbeke, Congo Republic.

19 July. Mr. and Mrs. S. G. Anslow and family, from Upoto; and Mrs. R. F. Richards and two children, from E.P.I., Kimpese, Congo Republic.

22 July. Rev. P. J. and Mrs. Manicom and family, from E.P.I. Kimpese, Congo Republic.

4 August. Rev. D. G. and Mrs. Winter and two daughters from Brazil.

9 August. Rev. S. E. E. and Mrs. Payne and two sons, from Trinidad.

Departures

17 July. Rev. G. Tomatala, returning to Thysville, Congo Republic, after study in U.K.

27 July. Mr. and Mrs. O. W. Clark for E.P.I., Kimpese, Congo Republic; Miss V. A. Mason for Bolobo, Congo Republic; Miss L. Quy for Nagpur, India.

30 July. Dr. S. F. Thomas for Udayagiri, India.

Births

19 July. To Dr. and Mrs. M. W. Flowers of Chandraghona, East Pakistan, a son, Simon Maclean.

23 July. To Rev. N. K. and Mrs. Drew of Palwal, India, a daughter, Carol.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic London W.1. Chairman: Rev. J. B. Middlebrook, M.A. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

THE PEOPLE OF THE COVENANT

Murray Newman

Dr. Newman, who is Associate Professor of Old Testament at the Protestant Episcopal Theological Seminary of Virginia, here analyses two distinctive covenant theologies, one maintaining that God has made His covenant with all the people and the other maintaining that He had made it with Israel only through a priestly class. He then shows how it was David's genius that held these two groups together. It is an engrossing study of the period meriting the careful attention of all Old Testament scholars, and will be found of great value also to students, graduates, ministers and teachers who are called upon to expound this period to others.

October 208 *pp.* 25*s.*

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MISSIONARY HERALD

NOVEMBER 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

Poor children in Sambalpur, Orissa, India, waiting for their milk ration (*Photo: N. A. Out*

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

PRAY FOR THE CHURCHES IN EAST PAKISTAN

By A. S. CLEMENT, *B.M.S. Home Secretary*

ONE of the consequences to us and to the churches of the tragic conflict between India and Pakistan on the question of Kashmir was the withdrawal from East Pakistan of women missionaries and children. They arrived in London early on Saturday morning 25 September.

Why did they come home? At the time of their leaving the Chinese were still threatening the border state of Sikkim. There was the danger that they might sweep down through that state into Indian territory and close the narrow corridor which links Bengal and Assam. This corridor is vital to India because through it comes the oil and tea from Assam. If the corridor were closed then India might consider it necessary to find a new way through and so East Pakistan would become involved.

Movements restricted

Already the movements of our people had been restricted. They were not allowed to remain in places within forty miles of the border. At the same time they were becoming more isolated from the rest of the world owing to the closing of lines of communications. Air lines were not operating to airports in East Pakistan. Cables were not getting through, or were being delayed.

Unfortunately anti-foreign feeling was rapidly growing often directed chiefly against the U.S.A., or against the United Nations. But how can the ordinary citizen in East Pakistan distinguish between a British and American person? It seemed to our people, and to the leaders of the churches there that tension was mounting towards breaking point.

The British High Commission was obviously anxious about the safety of all British subjects in Pakistan. It advised our people to leave, offered transport by R.A.F. planes to Singapore, and pointed out that there would be no other chance of leaving the country should the situation deteriorate.

Consultation with Church leaders

As is customary, there were consultations with the church leaders. They, too, counselled that the women and children should leave. So with great reluctance they came away.

Miss Jean Bell remained at Santi Kutir and Miss Mary White and Miss Myrtle Johnstone at their work in the Chandraghona hospital.

Our men missionaries who are still in East Pakistan are:

Rev. A. S. Brown
Dr. M. W. Flowers
Mr. L. R. Hazelton
Rev. A. G. Lewis
Mr. S. Mudd
Rev. H. W. Nicklin
Rev. D. J. Price
Rev. J. D. Rowland
Rev. J. K. Skirrow
Rev. G. Soddy
Mr. D. J. Stockley
Rev. E. L. Wenger

Your prayers are asked for the churches in East Pakistan.

Please pray also for all our East Pakistan missionary force, remembering especially the families who have been separated by the present situation, some with children at schools in India.

It is our hope that conditions will soon make possible a return; for this withdrawal, though temporary, will have its effects on the work and witness of the churches. And Pakistan's needs will be greater than ever.

STOP PRESS

Miss Audrey Binns has already returned to take up the post of the headship of the Barisal Girls' High School in place of Miss Usha Sammadar, who has arrived in Britain for post-graduate study under a World Council of Churches Scholarship.

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PRAY FOR ME, TOO

By WINIFRED HADDON

THE STORY OF SAMUEL MOMPONGO

THE other day I received by post a small photograph of a Congolese youth, just head and shoulders, but on the head a "mortar board" and over the shoulders a gown. On the back of the photo were the words in Lingala, "Love and thanks—Samuel Mompongo".

There are occasions when an educational missionary's heart fills with gratitude to God. This was such a moment. Samuel Mompongo, the little lad from the depths of the African forest, had become a graduate in Physics at Pullman University, U.S.A., after completing five years hard study—Bravo, Sam!

An amiable giant

When we British Baptists took over Ntondo Mission Station from the American Baptists we inherited an amiable giant of a man as grower of vegetables, Bokole, by name. His little son, Samwele, was a joyful helper to have around. He lugged many a bucket of water from the tank for Nurse Russell and myself, for he had attached himself to our home. Samwele laughed a great deal, and the Baptist students in the States found this too. They write about "this big smiling fellow, playing his guitar, singing his native songs, laughing heartily over a good joke, perhaps a joke on himself".

Sam went through his elementary education in our Ntondo school, and in his early teens committed himself to Jesus Christ as Saviour and Friend. The lad proved an excellent scholar. Amazingly, at this period, the first secondary school at Kimpese was inaugurated and Sam, with another boy, sat the entrance exam. papers, belatedly, because they took so long to reach us in the Equator Province.

The night before they left on that five hundred miles' journey to Kimpese, three days by boat on the Congo River, and one by rail from Léopoldville, we prayed together in their tiny African hut that God would go before, would protect and bless, and that they would hold fast to their faith and never forget the Presence of their great Elder Brother.

Good reports came from Kimpese from our B.M.S. missionaries there, and it was evident that Sam was growing in wisdom and stature, and seemed especially gifted in youth work.

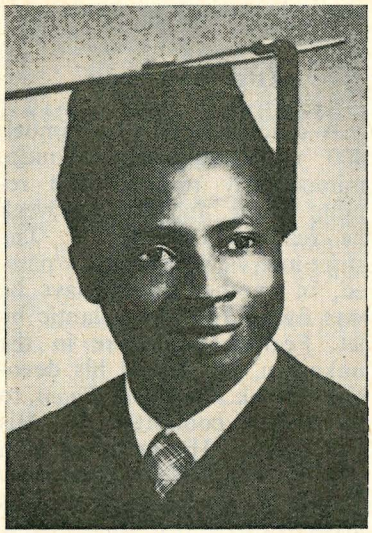
Secondary education

In 1959, the tense year before the declaration of Independence in Congo, Sam completed his six years of secondary education, with teacher-training thrown in. (In Congo courses must be practical). Such training was a rare acquisition at this time.

The church at Yalemba, in the upper reaches of the Congo, where pastor and teacher-training were going on at the Ecole Grenfell, now asked Samuel to join its teaching staff. They knew it would be for one year only, since he had enrolled in the University at Elizabethville, Katanga, to which our Protestant boys preferred to go.

For one year, then, we had the pleasure of working with this vigorous young African, as colleague on our staff. (By this time I had myself joined the E.G. staff.)

He proved a splendid teacher, and was on the preaching rota. He launched an enthusiastic scout troop. He moved sympathetically among the village folk, and when rebel propagandists arrived from Stanleyville to undermine morale, he refuted them at risk to himself, in his impressively fluent French. Loyalty and gratitude to his missionaries, evident then, still find expression in all his present correspondence, and during term and vacation in America, Samuel was used as a voluntary deputation speaker, to good effect.



Samuel Mompongo

In August 1960, a huddle of missionaries in exile watched and prayed in Léopoldville. We had been obliged to evacuate most of our stations up and down river owing to the rioting after Independence. Young men like Sam were home in their villages, frustrated and disappointed that

Katanga had seceded from the central Government, and so university studies there were impossible.

Then in the chaos, a hand reached out to help. A representative from the American Institute of Aid to Africa arrived in Léopoldville, offering fifteen bursaries to suitable young Congolese, for a complete degree course, at one of the U.S.A.'s finest universities. (Russia was similarly at work.)

Over the Atlantic

A quick telegram to Samuel, 400 miles away at Ntondo, miraculously reached that remote village, and within a week he reached Léopoldville. The strict interview successfully passed, in another fifteen days he was flying over the Atlantic by jet. Fearful, out there in the unknown, he opened his devotional book *The Upper Room*, to be deeply comforted by His Sure Guide: "His mercy reacheth unto the clouds—the Lord is *my* Shepherd—Underneath are His arms."

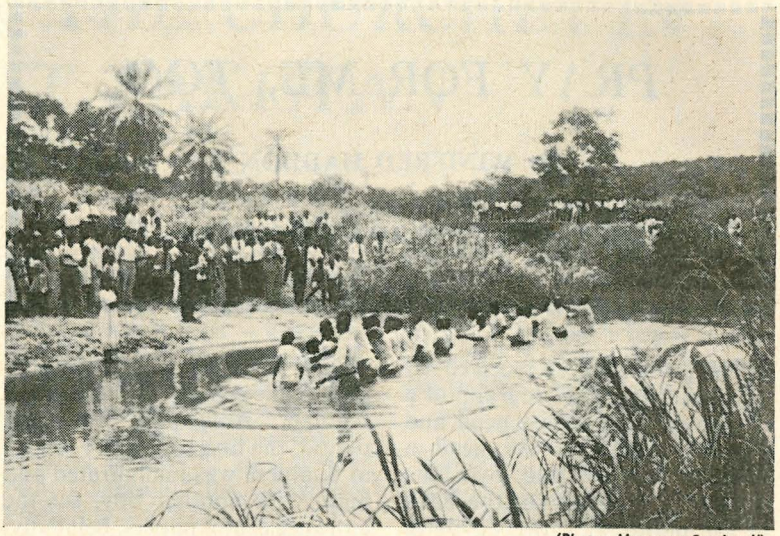
Five fruitful years have sped for Sam, and God has crowned his hard work with success. Remember that he had no English when he arrived in the U.S.A., only French, Flemish, Kikongo, Lingala and Lontumba! It was never easy all the way through.

And now he has just reached his beloved homeland. He is eager to build up a good secondary school at Ntondo. Christian friends, mainly from the Baptist Student Centre and Baptist Church at Pullman, have opened a fund—a brick machine has been given — an organ promised.

What does the future hold for this young man? There may be a warm reception, there may be jealousy from the less well-trained. His girl-friend, a pastor's daughter, is in rebel held territory in the Upper River Region. No communication has been possible for months. Homecoming for Samuel will not be joy unalloyed. He writes, "I shall never get discouraged, and I trust our Father will be with me."

I have told Mompongo's story because he is typical of other Congolese "mission lads" who are returning from America and Europe just now, after varied opportunities of training in many spheres, but most of all because your prayers and mine are necessary as they take up the Christian leadership of that troubled, yet strategic land.

Will you "hold the ropes" for them also?



(*Photo: Margaret Stockwell*)

A baptismal service at Ngombe Lutete, Lower Congo

B.M.S. GIFT AND SELF DENIAL WEEK

31 October to 7 November

Theme:

"Freely ye have received, freely give"

Your sacrificial gifts may be handed to your church missionary secretary or treasurer, or sent to:

Rev. A. S. Clement,
Baptist Missionary Society,
93 Gloucester Place,
London, W.1.

"The Screaming Kids" Help with Buying an X-ray

From the South Mizo District of India comes encouraging news about the Serkawn Christian Hospital.

Sister Mary Shearer writes:

"Dr. Silvara Colbert (the first Mizo doctor to be in charge of the hospital) has now been with us for eight months and already has made a name for himself. He is very pleasant to work with and a clever surgeon who tackles even a big operation with confidence and success. Before operating he always has prayer with the patient and theatre staff and very quietly and humbly asks God's help and a sense of His Presence. I am mostly working in the theatre and am enjoying it very much.

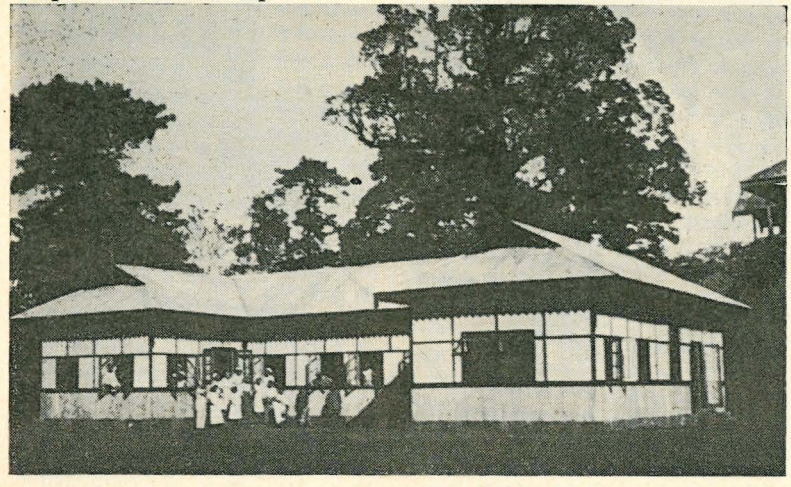
"Hospital is busy with rarely an empty bed. Last Sunday we had three new babies which meant that the Jubilee Ward was filled to capacity with ten mothers and ten babies. Soon after the doctor came we ran into difficulties owing to lack of mattresses and pillows. The Women's meeting hearing of this offered to help and for three months they met weekly at the hospital and worked hard making the necessary bedding. This was a tremendous help and we are very grateful to them.

"We have a daily service at the hospital and I was impressed one morning recently when it was taken by a young man who had come in with gunshot wounds. In conversation with him after I learnt that he had become a Christian while in hospital. He bought a Bible and has now gone back to his village nearly a week's journey away where he is a teacher. Pray for him.

"Dr. Silvara has many good ideas for the expansion and improvement of the hospital. At present we have men constructing huge containers for water. During the rains we have more rain than we want, but apart from the well which is very good, we have had no water storage and during the last hot weather when the hospital was busy, the lack of water was a real problem, even though the local Scouts were very helpful in carrying when necessary.

"An X-ray fund has been started and already quite a sum has been collected by local efforts. The young people laid on an entertainment one night which was greatly enjoyed by all, including the participants. Five of them who have organized themselves into a skiffle group, called 'The Screaming Kids', caused great amusement.

"Serkawn Christian High School is growing steadily. Rochama has left to start medical training. He feels that God is calling him to be a doctor."



The Out-patients' Department at Serkawn Christian Hospital

Growing Church

At Cascavel in Paraná State of Brazil a Sunday school has been organized with about fifty attending. The Cascavel church now has a membership of thirty, as against ten when the church was first formed.

In the district around Cascavel the work is also going well. The church at Nova Aurora has a membership of 110. It has therefore doubled in size since it was first formed in August last year with a membership of 54.

Record Bible Distribution in Japan

Figures just released in Tokyo show 1964 distribution of Bibles and portions of the Bible totalled four million copies, an all-time high, in Japan.

Christians number less than 1 per cent of the population.

In Their House—A Church

Dr. and Mrs. Dean, in whose house the Church of Faridabad, North India, meets

WITH THANKS FOR THE PAST FOR THE FUTURE WE PRAY

By MURIEL J. STARKE

"FORTY years on"—we used to sing the Harrow school song as teenagers, and the last part of that song comes back to my mind.

"God give us bases to guard or beleaguer,
Games to play out, whether earnest or fun.
Fights for the fearless, and goals for the eager
Twenty and thirty and forty years on!"

That was fifty years ago, just about the time when I was first convinced that if the B.M.S. would accept me, I must be one of their missionaries. Looking back at interveiws with Officers and the Candidate Board, I marvel that I was accepted. It was a surprise, albeit a glad one, then. It seemed to me to be the greatest adventure in the world to be a B.M.S. missionary and still seems so, despte the realization that many of the problems of life, perhaps the most searching ones, are implicit in the Christian life.

Enrichment and joy

We hear a lot about the sacrifices that are made by missionaries in giving up home and dear ones, but what about the promise that those who have given up shall "receive in this age a hundred times as much—houses, brothers and sisters, mothers and children, and land—and persecutions besides . . ."

I cannot talk of persecutions, but my reception, though a foreigner, into the church and many families of Bengal has been an enrichment of life and a constant wonder and joy. What have I done to deserve the trust, the responsibility, the fellowship that has been freely given? When I think of the bricks that some of us missionaries drop, the places where we crash in and trample heavy-footed on cherished customs, through sheer ignorance, I thank God more than ever for every remembrance of the Church with which I had the honour of being associated.

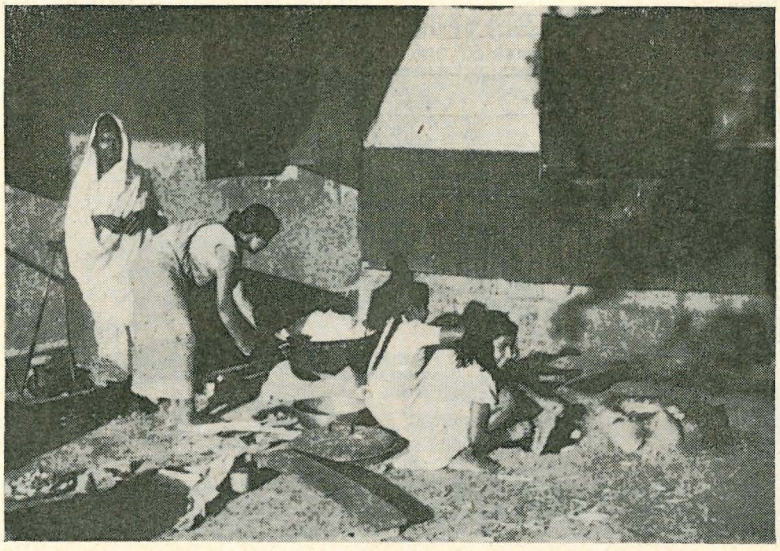
Not perfect

Of course, the church members were not perfect. There was sometimes bickering in church meetings, anger and even malice in committee meetings, but let him (or her) that is without sin cast the first stone for such faults. Let us consider churches and committees in the U.K. to which we belong. Let us examine our own feelings on some occasions when we disagreed with a fellow-Christian, even if through politeness (or cowardice?)—we remained silent in public.

I think of the kindness and courage with which I was rebuked by a leader in the national Church for a hasty and ill-considered speech. I remember the patience and courtesy with which school teachers and others listened to my halting Bengali. There was never a smile at mistakes (although the really helpful would point these out quietly), and often there was ill-deserved praise for the content of an address.

One thing which I could never do was to walk across a narrow bridge which had no handrail. The helping hands that so often held mine to lead me over were a symbol, too, of the guidance that friends gave so readily and freely. Mind you, that inability to balance was an asset with school children. What greater joy than to find that the person who is setting out to teach you is unable to perform a simple

(*Continued on page* 173)



School-girls cooking at the Barisal High School for Girls, East Pakistan

SIXTY THOUSAND IN BRAZIL FIND CHRIST THE ONLY HOPE

THE son of a Baptist pastor in Sao Paulo, Brazil, decided to leave home, despite his father's efforts to dissuade him. He boarded a bus for Campina Grande, more than 1,000 miles to the north.

"As I rode along the highway," he said later, "I looked out the left-hand side and saw written, 'Christ, the Only Hope'. I looked out the right-hand side —the same thing. I got so tired I closed my eyes. When I opened them there it was again! 'Christ, the Only Hope'."

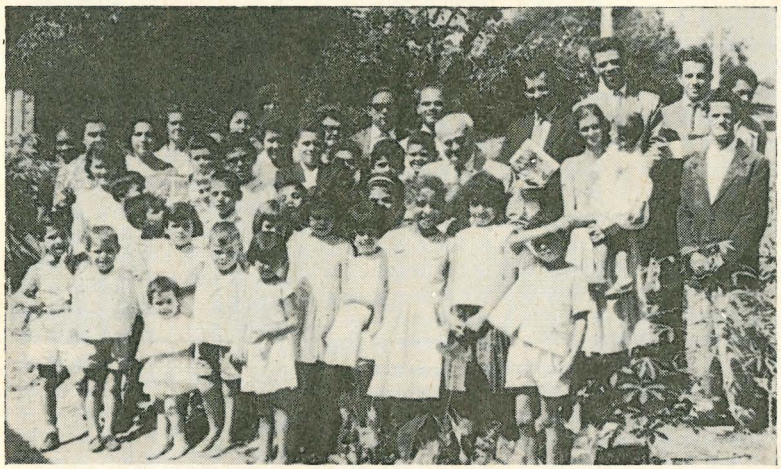
He reached the distant city, checked into a cheap hotel, unpacked, then opened the windows to get a breath of fresh air. Outside, written on the wall around someone's house, was "Christ, the Only Hope".

"I couldn't stand it any longer," the boy said. "I remembered my father and my mother and my church—my father a pastor, my father in the crusade, my father preaching this. I went back to Sao Paulo and said: 'Dad, I'm sorry; forgive me. I want to go back to my church because Christ is the only hope'."

This message of "Christ, the Only Hope" has been proclaimed throughout Brazil for the past year and a half as Baptists first prepared for and then held a nation-wide evangelistic crusade. Sixty thousand decisions for Christ have been reported. It is expected that when all reports are in the total will be at least 100,000.

Scheduled meetings ended in mid-June. A giant closing rally is planned in Sao Paulo's Pacaembu Stadium in January 1966.

Brazilian Baptists are now consolidating the results of the meetings just ended, seeking to lead those who accepted Christ to baptism and Christian living; but they are still actively evangelistic also. In many states they are planning another series of revival meetings for the autumn.



Church members and congregation at Jacarezinho, Paraná, Brazil, where the Rev. Avelino Ferreira, a B.M.S. missionary, is pastor

"The first series was just the beginning," say the leaders. "That was practice. Now we want to really have a revival."

Crusade for the Americas

Their evangelistic zeal is spreading outside Brazil. It was brought to the U.S.A. during the summer by Dr. Rubens Lopes, president of Brazilian Baptists and father of the crusade. First at the meeting of the Southern Baptist Convention and then at the Baptist World Congress, he proposed a "Crusade of the Americas" in 1969, with the Baptists of North, Central and South America co-operating.

"The slogan can be the same that was used in Brazil: 'Christ, the Only Hope'," he said. The Southern Convention recommended that its Foreign and Home Mission Boards study the possibilities of such a crusade.

World-wide Baptist crusade

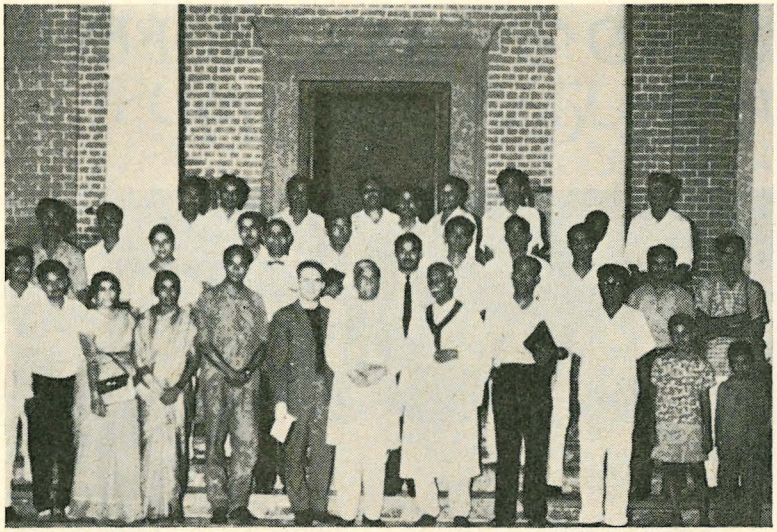
Looking farther into the future, Dr. Lopes suggested that the hemispheric crusade prepare the way for a world-wide Baptist crusade in 1975. "In that year we shall say to all the world that Christ is the only hope," he said.

Baptists gave the message to all Brazil in a variety of ways. As the pastor's son discovered, the crusade slogan was written on walls, on rocks, on road beds by a young people's Paint Brush and Paint Bucket Committee.

"We've seen 'Christ, the Only Hope' all over the country," reported two travelling salesmen. The slogan became so well known and popular that Baptists had to patent it to keep it from commercial use.

It appeared on attractive, coloured posters announcing the

(*Continued on page* 174)



Rev. Abdul Haqq (*centre*) with a group from among those who attended the Convention meetings at New Delhi

New Arts Block for Serampore College

Eleven years ago the Council of Serampore College launched a campaign to provide more adequate facilities for the varied work of the College. The opening of the new Arts Block brings the building plan contemplated then very near completion.

With a generous grant from the Theological Education Fund of the World Council of Churches, the needs of the Department of Theology have been met in the building of staff houses, and quarters for married students and post-graduate students. Physics and Chemistry laboratories have been extended and a new Biology laboratory built with help from the University Grants Commission and the Government of West Bengal. Theology and Science had been provided for, but the Arts Block was not completed.

In the 1960 Appeal by the Council, it was stated that there was need "to provide accommodation more adequate and better fitted for contemporary use, and to meet the standards laid down by the University Grants Commission new classrooms must be built".

As a result, additional contributions came from friends: some earmarked, some at the disposal of the Council for any essential building. The United Church Board for World Ministries, U.S.A., contributed $10,000 on the understanding that the money might be used for the Arts Block as part of the total plan.

There have been many delays, due to shortages and high costs, but the building was completed and was opened for the new session which began on 15 June. It has spacious classrooms in which classes of 125 to 135 will be comfortably accommodated. There are also more modest classrooms, and rooms for seminars. Along with seminar rooms in the old main building, the Arts Department now has facilities so that teachers and students may work in comfort.

We are grateful to all who have made it possible for the erection of the building to the glory of God at Serampore College.

W.S.S.

(From: *The Monthly News Letter*)

COMMUNIST G PASTOR I

A former communist guerilla is now pastor of a Baptist Church in Brazil.

Originally from Bolivia, he fought as a communist in his own country, was imprisoned and eventually escaped to Panama. Whilst there he was enlisted by Chinese agents for the Korean war. After training in Manchuria he was sent to Korea.

Eventually he was captured by a French patrol of the United Nations Force and returned to Bolivia. There he was kept in prison as a political prisoner until a change of government brought about his release.

Whilst in prison camp he heard

Norwegian Baptist Jubilee although Miss

The 50th anniversary of the Norwegian Baptist mission in Congo was celebrated at the 65th annual conference of the Norwegian Baptist Union in Halden in August this year.

"All of our mission stations in Congo have been destroyed as a result of the rebellion there and the missionaries had to flee from the field," said conference delegate Peder Eidberg of Stabekk. All but two of 26 Norwegian Baptist Congo missionaries were present for the conference.

"In dramatic and miraculous ways the missionaries were saved from death," Mr. Eidberg reported. "Several were imprisoned and kept for months as hostages by the rebels. All are eager to return as soon as possible to the struggling Congo churches and to the destroyed hospital, schools, clinics and church buildings to begin rebuilding."

The conference voted to make 1966 "The Year of the Congo Mission". Goals will include the recruitment of mission volunteers, gathering money and equipment for rebuilding the mission stations.

"Despite the present difficult mission situation," said Mr. Eidberg, "the conference was charac-

UERILLA NOW N BRAZIL

the Gospel preached by a Brazilian missionary and on his release attended church and was converted and offered his life for Christian service.

He, therefore, made his way to Brazil and was trained for the ministry in a Seminary in Rio de Janeiro. After training he was called to a church at Ibaiti, where he is now working.

During the course of the evangelistic campaign at Ibaiti, Rev. R. M. Deller, B.M.S. missionary, was the preacher and every evening there were over one hundred people in the meetings. By the end of the week over a dozen had responded to the call of Christ.

s Celebrate Mission on Stations Destroyed

terized by optimism and readiness to strengthen Baptist witness at home and abroad. This was expressed in the conference sermon."

Theme for the sermon, delivered by Principal, Jens L. Oen of the Baptist Folk High School in Stabekk, was taken from Revelation 3 : 8—"I have set before you an open door, which no one is able to shut."

There were 170 delegates at the conference, representing the 42 Baptist churches throughout the country, along with 200 other participants. As many as 1,200 attended evening meetings.

Auca Gospel Translation by Sister of Missionary who was Killed by Aucas

The Gospel of Mark in Auca translated by Miss Rachel Saint of Wycliffe Bible Translators and the Summer Institute of Linguistics came off the press recently.

Miss Saint's brother Nate and four missionary companions were killed in Equador in January 1955 by the spears of those who are now gladly receiving the Scriptures. The five Auca men who killed the missionaries have become baptized believers.

Rev. Abdul Haqq in the pulpit of the Free Church, New Delhi

Convention Meetings in New Delhi

In Delhi, during July, four of the larger churches (Methodist and Baptist) have co-operated in a series of Convention Meetings. Rev. Abdul Haqq has been the speaker at these meetings.

He is a noted debater and apologist for Jesus Christ, himself having been a non-Christian when a young man. He, like many others, is anxious that the existing Christian Church should be made strong in spiritual things; not resting content with vague beliefs, but eager and able to give an answer for the Faith that is in her. G. H. GROSE.

500,000 Bibles Ordered for Ghanaian Schools

The Ghana Government has just presented the British and Foreign Bible Society with what its General Secretary, Dr. Norman Cockburn, calls "a very healthy headache".

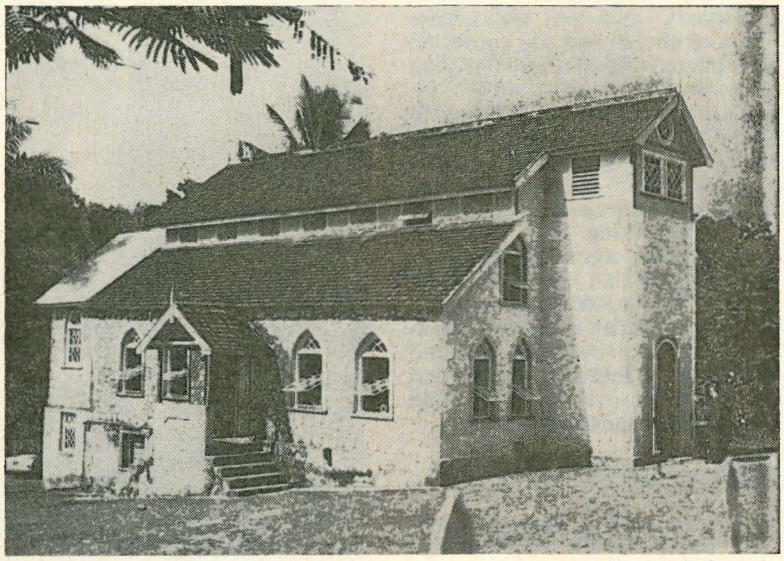
Ghana's official book-supplying agency has placed an order marked "very urgent" for half a million Bibles for distribution in the schools. About half the order is for copies of the Authorized Version in English. The rest is made up of various English and vernacular versions.

Some 120,000 volumes—part of a first consignment of 216,000—are expected to be on their way by mid-December. The Society estimates the 216,000 books will cost Ghana £48,915 and the Bible Society, which in accordance with its usual policy charges less than the actual cost, a total of £28,000.

CHURCH AND PEOPLE IN JAMAICA

By MICHAEL J. WOOSLEY

JAMAICA is the third largest of the Caribbean islands and has a population of 1·7 million. It achieved self-government within the Federation of the West Indies in 1959, and then seceded from the Federation in 1961 and on 6 August, 1962, became a fully independent nation, a member of the British Commonwealth and of the United Nations.



(Photo: A. S. Clement)

The church at Oracabessa, Jamaica, where the Rev. Michael Woosley is pastor

Problems

But for a small country Jamaica has a lot of problems. It tackles these with energy and intelligence. One of these problems is that the cost of living is high, partly because so much has to be imported. Life cannot be supported, or at least not any normal life, on a diet of coconuts, bananas, sugar and tobacco. For a proper diet Jamaicans have to buy from countries with more balanced agriculture. This is one of the hard facts of life, but it is one that Jamaica thinks hard about and will not accept this as a solution to the problem.

On the other hand, exports of mineral wealth in bauxite, alumina and gypsum, together with the agricultural products of bananas, mangoes, citrus fruits, cocoa, coffee, ginger and pimento spice, try to measure up to the imports, but suffer greatly from competition and over production.

Unemployment is relatively high on the island and skilled labour scarce and it is in this field that the most severe problems show themselves. The efficiency of some old industries —bananas, sugar and so on— could be improved by newer methods, but these would throw people out of work. Emigration as a balance to labour surplus used to be a big stabilizing factor. But now there is anything but a moderate feeling on the question. They are disappointed and becoming embittered about it. Britain wanted them during the war and later to fill necessary labour vacancies, but now they have the feeling that they are not wanted.

Multi-racial Society

Also to a people to whom race means almost nothing, since Jamaica is a multi-racial society as their motto says: "Out of many, one people", they feel victims of a colour-bar in Britain.

The establishment of democracy among a largely illiterate people is a problem facing this emerging nation. It is especially difficult because of the rapid increase in the birth-rate. There is a keen realization of the crisis among responsible people, but the community as a whole needs to have the real problems of schooling brought home.

Too many of the children accepted by the schools are kept at home often for days at a time, whenever their parents can use them for home chores. The average attendance is only about 65 per cent. Yet if all the eligible children were present there would be places for only half of them.

There is also a tremendous shortage of teachers. This is where young people from England could help for a period of two to three years. This could prove a vital missionary service to this new nation. Foreign nationals still have to get work permits but while there are not enough Jamaicans to fill the posts there is a great opportunity for anyone to broaden their experience.

Now to come to the church life of the nation. There is a large church-going population, but, as elsewhere throughout the world, there has arisen a God-forsaking generation. The pattern of the services is very much evangelistic. This means that there is a need for training young

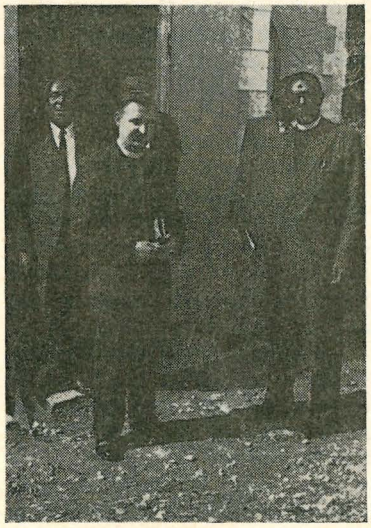
people and especially new converts in their faith. In recent years Southern Baptists of America have given much help in providing materials and more recently still, have given a sum of money to open a youth Conference centre where Summer Schools and Youth Leadership courses can be held.

Great need

With a diet of mainly evangelistic preaching there is a great need for the exposition of scripture and teaching which is such a necessary part of any pulpit ministry. The Southern Baptists of U.S.A. have also given much help in advocating Christian stewardship. This has opened the eyes of many of the ordinary church members to their responsibilities, but unfortunately the literature which has been used is very American and leaves the majority of our people cold. Yet we are very grateful for all the help that comes from America; for instance, this summer twenty-six young people have been working in the churches on Vacation Bible School work among the young people of our Sunday schools and they have done a fine piece of work which we know will bear fruit in the coming years in the life of our Jamaica churches.

At Oracabessa we have three churches and four class-houses in the neighbouring districts in our circuit of churches. Hence it is very difficult to do consecutive work at any one of them. But with a fine body of deacons and leaders we manage to get through and we are all the time seeing signs of encouragement as one here, or several young people there make their decision to follow Christ. The inquirers' class is a weekly feature of all our church work in the island.

We have soon settled into the work at Oracabessa, and the people are most wonderfully kind to us and have helped us to make ourselves at home in this new land. It has been a thrill to actually see Calabar College in Kingston, and to go to Falmouth, the place where William Knibb did so much of his work. More recently my church made it possible for me to join the large number from Jamaica who went to Miami for the 11th World Baptist Congress. This was a wonderful experience that I shall not forget. Then on 7 July we welcomed the Rev. A. S. Clement, the Rev. E. G. T. Madge and the Rev. R. R. R. Collins at our Grace Church during their visit to Jamaica.



Rev. Michael Woosley with Rev. J. E. Alexander, one of the leaders of the Baptist Union of Jamaica

It is against this background of society and its problems, and the Church and its frustrations, that we try to work for our Saviour Christ.

In conclusion, let the Jamaican Flag speak for itself. The Black represents hardships overcome (slavery) and yet there are many still to be faced. The Green represents the pasture lands and agricultural resources, which still can be developed, but Gold represents sunshine, goodwill, love, achievements, aspirations, and above all a faith in God. We thank God for the opportunity of service in Jamaica, a land and people we have come to love.

Staff Needed

There are vacancies at the B.M.S. headquarters for shorthand-typists and office juniors.

The work is interesting and varied and offers an opportunity of missionary service at home to those with a sense of vocation.

Anyone interested should write to the Rev. A. S. Clement, Home Secretary, B.M.S., 93 Gloucester Place, London W.1.

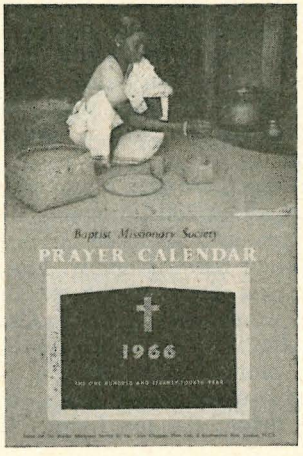
Pray for Missionaries

An excellent way of remembering every one of our missionaries in prayer is by the use of the Prayer Calendar. This lists missionaries by their stations and gives some indication of the type of work in which they are involved.

The B.M.S. Prayer Calendar 1966 is available through your church magazine secretary at 4/6 per copy, or may be obtained direct from the Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1. (Postage 6d. extra).

Order Early

Last year the Carey Kingsgate Press ran out of their supply of Calendars very quickly, so please order early.



LET US GO UP TO BETHEL

Based on a report by Mr. C. Saizawna, Secretary of the Lungleh group of churches, in Kohhran Beng, *the monthly magazine of the Baptist Church of the Mizo District.*

BETHEL, for the Baptists of the South Mizo District, is a place called Sethlun Kawn, a pleasant grassy saddle between two higher levels of a mountain ridge running eastwards from Lungleh towards the Burmese border.

More than sixty years ago, the first few Christians were scattered in villages in different parts of the country, and the hostility and persecution they encountered led them to appeal to the local Government officer for permission to set up a separate Christian village, where they might be free from the tyranny of the chiefs who, without exception at that time, were opposed to the new beliefs. Permission was granted and "God's Village" was established at Sethlun Kawn.

Later the Christians came to realize that the Kingdom of God would grow more quickly if new believers braved it out in their own villages and witnessed there to the power of the Holy Spirit in their lives, bearing with patience the scoffing and the harassment to which they were subjected.

The bringing together in "God's Village" of the few early Christians naturally resulted in the building in that lovely spot of the first Mizo Baptist church —a tiny sanctuary about 40 feet long and 20 feet wide, with bamboo walls and a thatched roof.

It was there that, a year or two later, about 200 Christians, men, women and children, gathered for their first Assembly. During the four days of the meetings they were instructed in the Christian faith by Lorrain and Savidge, the pioneer missionaries; they sang over and over again, without tiring, the ten hymns they knew; and they discussed together what should be the guiding principles of their new way of life.

They would keep the Lord's Day holy by doing no work and by refraining from starting or continuing a journey—in those days necessarily a journey on foot—on Sunday. They would signify their abandoning of animistic beliefs by throwing away their goat's tail charms. They would give up altogether the drinking of home-brewed rice beer, which was the cause of so much sin and suffering. They would, as Jacob had promised at Bethel, give to God a tenth of their crops. Also, feeling their way towards reverent forms of worship, they adopted as a suitable attitude for prayer a sitting posture, head bowed, closed eyes shaded by one hand touching the brow; which prompted the non-Christians to poke fun at the "forehead-squeezers"!

Later in the meetings the missionaries appealed for some to come forward to offer themselves as evangelists to their spirit-fearing fellow tribesmen. Two young men stepped forward, willing to dedicate themselves to this work, and they were appointed on the spot, their salary to be four shillings and sixpence a month! One of them, the Rev. Zathanga, has continued in faithful and unbroken service to the present day and, now an octogenarian, is still engaged in a revision of the Mizo New Testament.

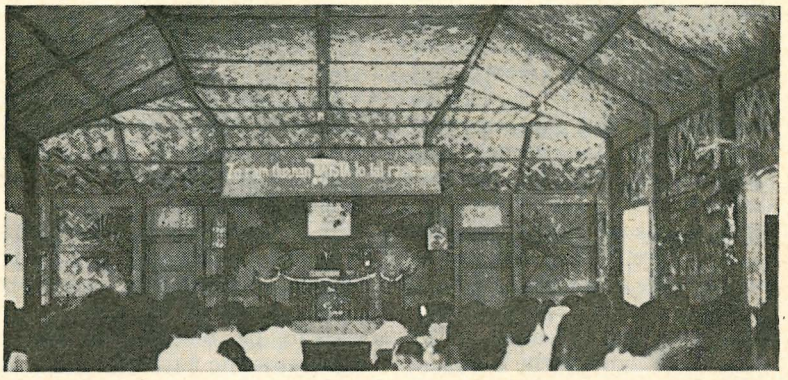
Immense changes

With the passage of the years, immense changes have come to Mizoland. The little company of 200 Baptists of 1905 have become the 45,000 of 1965. The one church building at Sethlun Kawn was the first of the present total of 180.

Literacy is probably more advanced than in any other comparable area in India, and higher education has fitted the young men and women to undetrake all manner of work, Christian and secular.

Rough roads, so steep and winding that Land-Rovers can average no more than 10 miles an hour at 10 miles a gallon, have brought Lungleh a week's journey nearer to the rest of India.

At the same time, increased



A congregation at worship in the Baptist Church at Serkawn. The Rev. H S. Luaia, Secretary of the Baptist Church of the South Mizo District, was speaking on this occasion

contact with the outside world has introduced new temptations and dangers for the young Christians; and another pastor, the Rev. Challiana, who shared with his colleague, Pastor Zathanga, the experiences of that eventful gathering 60 years ago, came to feel that some Mizo people, spoiled by the relative ease and security of present conditions, were in danger of forgetting their own Bethel and the high sense of purpose which pervaded the first gathering at Sethlun Kawn. A recent event gave him the opportunity he sought.

"God's Village" had not remained at Sethlun Kawn; the people before long decided to move to better ground higher up the mountain side, where their new village went by the name of Theiriat. The old site was deserted, and continued so for many years except for a brief period during World War II, when it was occupied by British troops. Recently, however, the need for more and more building space has brought houses back to Sethlun Kawn, and once more there is a village and a church.

Occasion for rejoicing

The neighbouring churches all along the mountain ridge felt that this was an occasion for rejoicing, and one Sunday they joined the congregation at Sethlun Kawn for special services of thanksgiving.

Pastor Challiana was invited to preach, and chose as his text, "Then Jacob said unto his household, 'Let us arise and go up to Bethel'." Reminding the vast congregation of nine assembled churches what a hallowed spot it was on which they were meeting, and reminding them too of the high standards of Christian living those early believers had set for themselves, he confronted them again with the claims of the God of Bethel on their possessions, their devotion and their service.

Also invited to speak were Pastor Zathanga and another minister, Pastor Padeha, both of whom had been present at the Assembly at Sethlun Kawn sixty years earlier.

Their prayer

One can imagine that as the three Mizo patriarchs stood gazing out over the forest-clad mountains and valleys of their land, which is now virtually a Christian country, their prayer for their grandchildren's generation could well have been expressed in the words of Doddridge:

O God of Bethel, by Whose hand
Thy people still are fed;
Who through this earthly pilgrimage
Hast all our fathers led;

Our vows, our prayers we now present
Before Thy throne of grace;
God of our fathers, be the God
Of their succeeding race.

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The Editorial Department,
Baptist Missionary Society,
93 Gloucester Place,
London W.1.

With Thanks for the Past For the Future We Pray

(*Continued from page 166*)

action that you have done from babyhood, and what confidence it gives when the pupil becomes the helper!

There was healing of spirit in the meeting with "old" girls and boys of the Rangamati school and their families at Chandraghona last year. Now in their thirties, members of this group are teachers in the school, nurses in the hospital, church members all. Faults and difficulties have not disappeared but the knowledge of having been allowed a small part in their upbringing in the Christian life is an inspiration for the future.

The seeds which bear fruit

Sometimes it seems that the seeds which bear fruit are not those which have been sowed with the greatest earnestness and labour of heart. Thanks and acknowledgement may come years later for something we did almost casually, as a natural, unconsidered action. God knows what is important—I do not. A young man recently wrote to thank me for having taught him when he was a child under seven, to apologize! It does not matter what he has forgotten of what I tried to teach him, if he remembers that.

And now for retirement in England. I want never to "settle down"—horrible phrase suggesting stagnation. But I hope to have some part in service in the Church here, and to serve the cause of the B.M.S. by helping to interpret one of the overseas churches to people in this country.

"With thanks for the past, for the future we pray."

SIXTY THOUSAND IN BRAZIL FIND CHRIST THE ONLY HOPE

(*Continued from page 167*)

crusade—and in some unlikely places. When Baptists in one city were putting up the posters, an old Portuguese man came by. "I would like to have one of those," he said.

"What do you want with it?" they asked. "Aren't you Catholic?"

"Yes," he said. "But I want to take it home and put it up among my saints."

To Government leaders

Dr. Lopes gave himself the task of taking the message of the crusade to government leaders. He visited the president of Brazil, the governors of the 22 states, the commanders, giving out 270 New Testaments.

The Brazilian president responded with tears in his eyes, recalling his boyhood when he knew Baptists in his home town as *crentes* ("believers"). The governor of Sao Paulo, Dr. Lopes' home state, promised to devote one of his three sessions of daily prayer (the saying of the rosary) to the crusade.

The governor of the state of Rio de Janeiro said to Dr. Lopes, in words to this effect, "If you Baptists had had your revolution sooner, then we of the military perhaps would not have had the necessity of our armed revolution." (A rightist coup took over the Brazilian government early in 1964.)

The year 1964 was one of intensive preparation for the Baptist crusade. For organizational purposes, Brazil was divided into three sections, then sub-divided into nine regions. Dr. Lopes was president of the national steering committee.

Clarinadas (literally, "trumpet calls"), one-day workshops that closed with public meetings, were held on the state and associational level. A three-day institute of evangelism in each state was dedicated to the study of the crusade manual and personal evangelism; but it too included evangelistic services. Religious censuses were taken, for the first time in many churches. And there were the prayer meetings. The plan was for church members to assemble for an hour of prayer each morning the first week of every month, but some met more often.

Late in January 1965 the crusade proper was launched in Rio de Janeiro with a meeting of the Brazilian Baptist Convention, a two-kilometre-long parade, and a rally of 150,000 people in Marcana Stadium, one of the world's largest. The parade and rally were repeated on smaller scale throughout Brazil as the various states launched simultaneous campaigns: those in the south in March, those in the middle in April, and those in the north in May and June.

Interchange of preachers

The sectional division permitted the interchange of preachers. There are only about 1,200 preachers for Brazil's 2,000 Baptist churches and 4,000 missions. Some Brazilian pastors and Southern Baptist missionaries preached in as many as five or six revivals during the three and a half months.

The crusade has four primary goals: to win the unsaved to faith in Christ, to lead them to baptism, to challenge people to enter church-related vocations and to start new churches. The results reflect all of these goals.

In addition, a number of secondary results are reported: (1) a new sense of unity and denominational understanding among Brazilian Baptists, (2) a new feeling of their capacity for "doing great things for God", (3) a new vision of opportunities and needs for preaching the gospel, (4) new methods and a new organization for evangelism, (5) a general revival throughout the country and (6) the spread of evangelistic influence outside Brazil.

You may support the work of B.M.S. missionaries in Brazil by sending a gift to:—

Rev. A. S. Clement,
Baptist Missionary Society,
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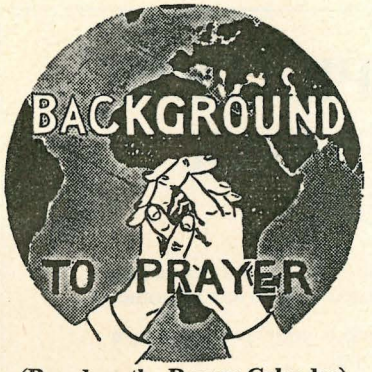

(Based on the Prayer Calendar)

Our prayers are asked this month that Gift and Self-Denial Week may be a time when all members of the churches at home realize the necessity of missions and respond sacrificially.

We are also asked to pray for all missionary students in training and all who have sailed or are sailing for their fields of service this autumn. They will be called upon to adapt themselves to a new way of life and to learn new languages.

This month we are also remembering in our prayers Angola and the Christians that still live there. In recent years it has become more and more difficult for missionaries to return to that country after furlough and the missionary force has been much reduced. In Northern Angola, where the B.M.S. formerly worked, there are still little groups of Christians in hiding, but the majority of them are now in Lower Congo as refugees.

Our missionaries working amongst these refugees are faced with a difficult and heart-breaking task as they seek to comfort those who have been bereaved, offer succour and healing to the starving and wounded and give pastoral and educational care to many.

Births

8 August. To Rev. D. and Mrs. Claxton at Upoto, Congo Republic, a son, Owen Christopher.

10 September. To Mr. and Mrs. G. I. Pitkethly of E.P.I., Kimpese, Congo Republic, a daughter, Anne, at Kings Lynn, Norfolk.

ACKNOWLEDGEMENTS

(Up to 24 September, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "Grateful" (Pakistan Relief), £3; Anon. (Pakistan Relief), £3; Anon., £1; Anon., £2; Anon., £2 2s.; "Christian Student" (Pakistan Relief), £1; Anon., £2; Anon., £5; Anon., £1; "E.M.", £2; Anon. (Pakistan Relief), 10s.; H.M.S. *Hastings* (Pakistan Relief), £1; O.S. (Pakistan Relief), £1; "Thanksgiving" (Pakistan Relief), £5; Anon., £70; "Inasmuch" Bacup (Pakistan Relief), 5s.; Anon., £20; "A Friend", £50; R.P., £1; Anon., £2; Anon., £4; Anon., £3; Anon., 10s.; Anon. (in memory of Emily Joyce Wilford), £1 1s.; "J.M.B." Cheshire, £20.

Medical Fund: Anon., £5.

Special Medical Appeal: Anon., £5; Anon., 5s.; "H.W.", £3; Anon., £5; "H.C. of T.H.", £1; "J.K.", Bristol, £4 4s.; Anon., 10s.

Legacies

The following legacies have been gratefully received in recent months:

		£	s.	d.
August				
31	Mr. E. H. Colman	1,005	0	0
September				
6	Miss D. I. Newberry	4,000	0	0
7	Mr. G. H. Bowler	400	0	0
14	Sir Edward Wood (Medical, £28 14s. 10d.)	57	9	0
20	Miss M. A. Patrick	25	0	0
	Mrs. G. Bailey	35	0	0
21	Miss G. D. R. Best	25	0	0

MISSIONARY RECORD

Arrivals

23 August. Rev. J. Nkosi from Bolobo, Congo Republic, for study in Britain.

28 August. Rev. R. F. Richards from Stanleyville, and Mrs. K. Merricks from I.M.E. Kimpese, Congo Republic.

7 September. Rev. G. N. and Mrs. Hagen and two children, from Diptipur; Mr. and Mrs. G. A. Nullis and son, from Calcutta; and Mr. P. K. Pradhan of Cuttack, India.

25 September. Mrs. S. Mudd and one child; Mr. and Mrs. P. B. Peake and child; Miss A. S. Binns, Miss O. M. Bridgman and Miss G. J. Guest, from Barisal; Mrs. M. W. Flowers and four children, and Mrs. A. S. Brown and child, from Chandraghona; Mrs. G. Soddy, from Chittagong; Mrs. E. L. Wenger, Miss S. M. Le Quesne and Miss I. G. West, from Dacca; Mrs. J. D. Rowland and two children, from Narayanganj; Mrs. A. G. Lewis and two children, from Jessore; Mrs. D. J. Stockley and two children, from Khulna; Mrs. J. K. Skirrow and child, from Rangamati; Mrs. D. J. Price and two children, and Miss B. M. Bond, from Rangpur; and Mrs. L. R. Hazelton, from Chandpur, East Pakistan.

Departures

9 August. Mr. and Mrs. J. Hills and son for Ecole Grenfell, Upoto, Congo Republic.

10 August. Rev. I. R. and Mrs. Secrett and family for Ngombe Lutete, Congo Republic.

25 August. Mr. and Mrs. C. Taylor to Brussels for language study.

27 August. Miss M. Johnson and Miss C. Benfield to Brussels for language study.

2 September. Miss T. M. Howard, to Brussels *en route* for I.M.E., Kimpese, Congo Republic.

7 September. Miss M. E. Jones and Miss I. E. Dunn, for I.M.E., Kimpese; Miss R. M. Murley, for Pimu; and Miss J. R. Sillitoe, for Upoto, Congo Republic.

9 September. Rev. R. H. and Mrs. Whitfield and four children, for Balangir; Rev. W. T. and Mrs. Morgan and son, for Delhi; Mr. and Mrs. A. J. Casebow and two children, for Diptipur; Miss E. M. Hallett, for Patna, and Miss J. J. Hole, for Bhubaneswar, India.

12 September. Rev. W. D. and Mrs. Grenfell, for Moerbeke, Congo Republic.

21 September. Mrs. S. F. Thomas, for Udayagiri, India.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
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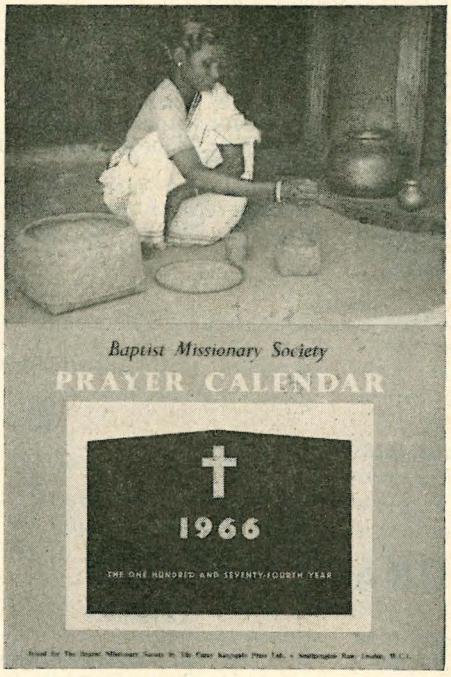

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MISSIONARY HERALD

DECEMBER 1965 PRICE SIXPENCE

INDIA

EAST PAKISTAN

CEYLON

CONGO REPUBLIC

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

SIERRA LEONE

HONG KONG

NEPAL

(*Photo: Joan Parker*)

Sister Violette Mason, Dr. Bernard McCullough and Sister Marjorie Webber talking with African male nurses about events in Bolobo during the period when missionaries were absent.

(See *article on page* 179)

THE MONTHLY MAGAZINE OF

THE BAPTIST MISSIONARY SOCIETY

YOU CAN HELP TO MAKE THEIR VISITS POSSIBLE

MY wife and I are grateful that we never had to make the sacrifice.

Our children are just the age when, if we had been able to continue service abroad with the Missionary Society, they would have had to be left at home in school.

A costly business

We know what a costly business it is for parents (not in the financial sense—the Society helps with that) to leave their children at home for a period of years while they continue their missionary service. This is a sacrifice that they make gladly for the sake of Christ who called them to preach the Gospel, but they miss all the joy of school days and holidays with their children —everything from the fun of shared outings to the agony of homework.

At irregular intervals only they see the development in their children, and often find that because of this situation their sons and daughters develop a precocious sense of independence and begin to regard others as their permanent family rather than their own mother and father.

Last year at Christmas-time we shared our home with three children whose parents were abroad. There was all the excitement of buying and sending Christmas presents, filling stockings, receiving cards, and all the other things that are part of a traditional English Christmas. Yet in spite of the long letter to their parents—in the writing of which we all shared—it was quite clear that their parents were missed, for the children of missionaries often have to make sacrifices too.

They lack, in spite of guardians and relatives, the stability of normal home life with their parents.

A great deal is done in the missionary schools at Walthamstow Hall, Sevenoaks, and at Eltham College and by guardians to make up for this lack—but the problem remains.

The Baptist Missionary Society decided two years ago, in spite of the fact that it has been facing holding budgets and deficits, that it was right and proper to include in its annual budget a sum sufficient to allow a number of missionaries' children to visit their parents on the fields each year. The scheme is working very successfully and so far children have visited their parents in India, Congo and Trinidad.

At the same time the Society has revised its regulations about missionaries' furloughs to enable parents to come home for shorter periods at more frequent intervals, thus enabling them to see more of their children during the crucial years of their development.

One thousand five hundred pounds

The cost estimated in this year's budget of sending missionaries' children out to the field is £1,500. Also there have been increased travelling costs because of more frequent furloughs.

Christmas has become for most of us a family festival. Let us this Christmas particularly remember our missionary families.

It only needs 1,500 people to give the comparatively small sum of £1 each to cover this item in the B.M.S. budget.

Gifts may be addressed to the Rev. A. S. Clement, Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1. Any amount received over and above the £1,500 will be placed towards the cost of missionaries travelling to and from the fields.

G.P.R.P.

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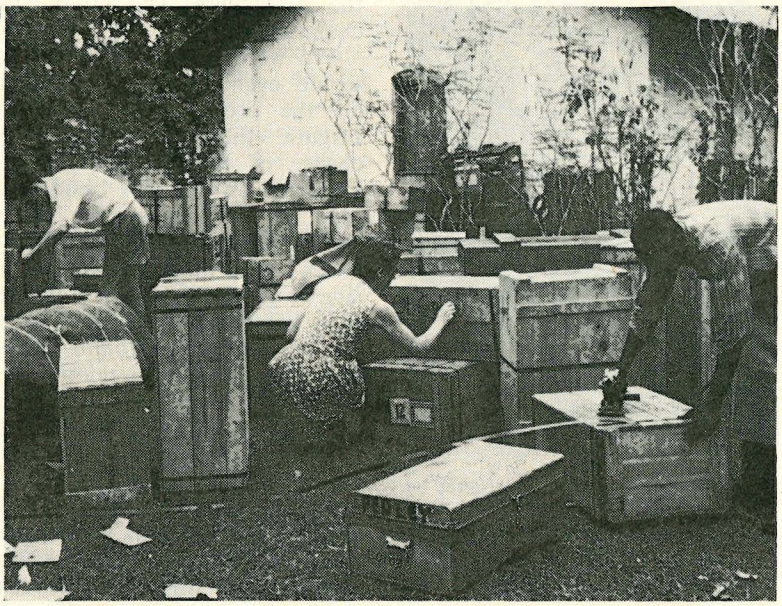
MISSIONARIES RETURN TO BOLOBO

By JOAN PARKER



(Photo: Joan Parker)

Crating luggage in the grounds of the B.M.S. headquarters at Léopoldville in preparation for the return to Bolobo.

AT last we were on our way. As the big river-steamer, pushing a variety of barges, began its long journey up the Congo river, several of us on board thought of our arrival in Léopoldville, seven months previously, in a somewhat smaller boat, and in somewhat different conditions.

Then we had not imagined that we would have to wait so long before we could return, but now we marvelled that the many obstacles hindering us had at last been overcome. There had been rumours of continued rebel activity in the district, making it seem unwise for us to return to potential danger. There had been doubts as to whether or not a doctor would be found to continue the medical work at Bolobo.

Friends, both at home and in Congo, had advised against married couples returning with young children.

There was difficulty in organizing transport for us all, eleven adults with five children plus luggage.

The day before we left, we were told that only a fraction of our baggage could be taken with us on the boat. When we arrived at the port to board the boat, we discovered that there were places reserved for only four of us. This complication was eventually sorted out, but in the process we realized that we were one ticket short, and one of us had to stay behind, to fly up the next week. But, at last, we were on our way, ten of us, with five children, one puppy and two guinea-pigs!

The previous weekend had been one of feverish activity—when we had all gathered together in Léopoldville, coming either from home or the various stations in the Lower Congo where we had been working during the past few months.

(Photo: Joan Parker)

Sister Violette Mason and Sister Marjorie Webber reading a welcome notice at Bolobo.

(*Photo: Joan Parker*)

Sister Violette Mason being greeted by friends in the crowd who came to welcome the missionaries on their return to Bolobo.

There had been shopping to do, goods to pack and crate, transporting the baggage to the port and arranging for it to follow us up-river. We were glad of the day's enforced relaxation while the boat chugged its way through the sandbanks and the water hyacinth to its first port of call, Bolobo. The journey was considerably pleasanter than the trip down-river had been. This time there was no sitting on suitcases, cramped up unable to move.

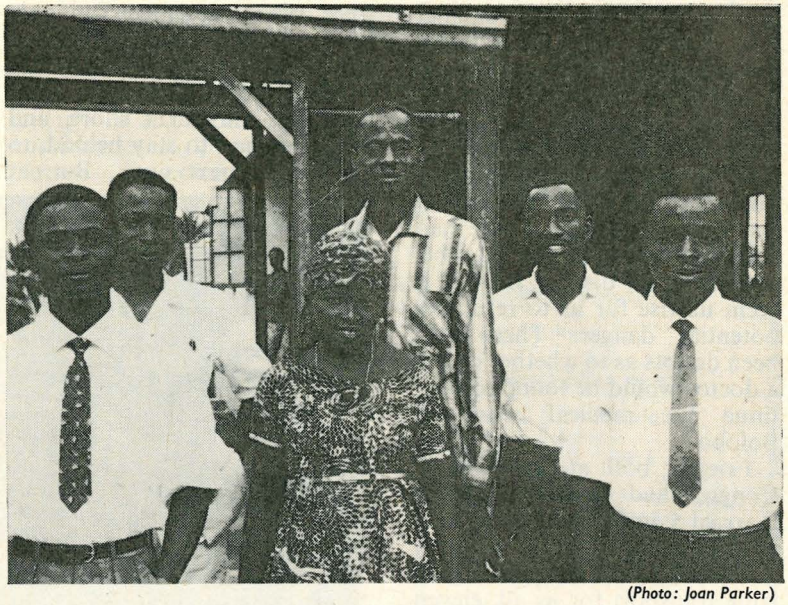
At 3 a.m. on 26 August we were all up watching for the first sight of Bolobo, and shortly afterwards we saw its lights and the different buildings were picked out by the boat's searchlight as it swept along the shore. Because the river is low at this time of year, the boat was unable to put in at the usual place, near to the mission, but a few kilometres up-river. As we drew nearer we could see the lamps of the people as they made their way down to meet the boat. Soon scores of canoes were surrounding the boat, carrying women with loads of *kwange* (manioc puddings) to sell to the passengers. The noise was deafening!

We were wondering how we would ever get ashore through all the crowds, when Pastor Enguta, the young pastor in charge of the Bolobo church, appeared on the deck beside us, together with Moise, the nurse in charge of the hospital. They had a canoe waiting at the other side of the boat, and it was not long before we were all ferried ashore, where we found other friends waiting to welcome us. As the big river-steamer left to continue its way up-river, we re-entered the canoe to go back down-river to Bolobo itself. It was just getting light as the canoe beached on the bank below the Mission. We made our way up the hill, and all went into the teachers' house, where it did not take long for us to start organizing some breakfast. An elderly couple, faithful church members, had been guarding the house in our absence, and they soon had the wood-stove blazing away for us.

We had almost finished preparing the meal, when we heard singing, which seemed to come nearer and nearer. We hurried outside to see what was happening. Down the hill, bunches of flowers in one hand and hymn books in the other, came a crowd of women, almost dancing in their joy as they first saw us. They crowded to the veranda, and we were engulfed by the first wave of obviously delighted women, and as we shook hands with one after another, more and more, men, women and children, pressed upon us. As the singing continued and we greeted more and more old friends, we hardly knew whether to laugh or cry with joy at this indescribable experience. Any doubts we had had about our being welcomed back were at once dispelled.

Tremendous welcome

After about half an hour of this, Pastor Enguta stopped the singing, and after a few words of welcome, presented us one by one to the people and asked,



(*Photo: Joan Parker*)

The six faithful nurses who remained at the hospital at Bolobo and continued to treat patients during the absence of the missionaries. *Left to right:* Mokakali, Lempwa, Germaine, Moise (Administrative Director of the Hospital), Mokelo and Monzali.

"Do you want her back?" and the crowd roared back, "Yes, we want her!" and clapped and cheered.

Throughout the day, we saw further evidences of their loving preparations for our return. Across the roadway they had hung little flags—we shut our eyes to the fact that they were made of hospital bandages—and in a prominent place a blackboard had been set up, announcing the "Joyful News" that the "Teachers" (their word for missionaries) were returning. We found our house swept and cleaned, with the faithful Nzempeti, our houseboy, in his well-remembered pose leaning out of the kitchen window. A steady stream of well-wishers came to the house, bringing gifts of eggs, fruit, firewood and clear water drawn from the spring at the far end of the village.

For midday, they had prepared a feast for us, together with the pastors and their wives, representatives of the deacons, the three senior nurses from the hospital, and one of the Congolese teachers who had continued the first year of the secondary school here at Bolobo in our absence. There had been a crisis earlier in the morning, when it was discovered that the fattened goat had escaped before it could be prepared for the table; but it was found in time to be pressure-cooked for the twenty-one of us gathered round the largest table to be found in the mission.

It was indeed a day of great joy for us all, and we join with our Congolese friends in glorifying God for His sustaining power and care for all of us during the months of separation and trial.

Devoted service

Pastors and many other friends emphasized again and again the devoted service of the Congolese nurses who had remained and continued the work of the hospital during our absence, even to the point of successfully tackling emergency operations. Two of them had lived in our house and the doctor's house, to protect them, in spite of great fear that these would be the first ones to be destroyed by the rebels. These two worked alternate nights on call at the hospital throughout the seven months, as well as doing their normal daily work.

Reliance on God

As we talked with the three senior nurses a few days later, when they came to report the events of the past seven months, we realized more and more how they had learnt to rely on God for guidance and daily strength to face the seemingly impossible and to turn to Him constantly in prayer; and how they had learnt to work together in close co-operation, doing, without question, whatever task needed to be done.

It was also obvious that a much closer bond now existed between hospital, schools and Church. We were very moved to hear how, in their first bewilderment and sense of abandonment, they had prayed for our safety as we journeyed down-river to Léopoldville. There has been no word of criticism or reproach for our evacuation.

"At last we are back" . . . but not to the old ways, but to go forward in a new spirit of unity and increased mutual understanding which has developed during the experiences of the past few months. The influence of the many prayers offered for Bolobo during these months is evident; the influence of continuing prayer will be seen as the Church of Christ at Bolobo advances in the power of the Holy Spirit.

Buy Stamps and Help the B.M.S.

The B.M.S. Foreign Stamp Bureau has prepared stamp packets like these for sale for the funds of the Society. Each shilling packet contains 50 used foreign and colonial postage stamps; each two-shilling packet contains 100 stamps—all different.

To obtain these packets all you have to do is to send a postal order for the correct amount for the packet you require and a self-addressed stamped envelope to:

Rev. W. S. Davies,
B.M.S. Foreign Stamp Bureau,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

The B.M.S. will be helped by this for all profits of the Foreign Stamp Bureau are used for the work of the Society.

Used foreign stamps will be gratefully received by Mr. Davies at the above address.

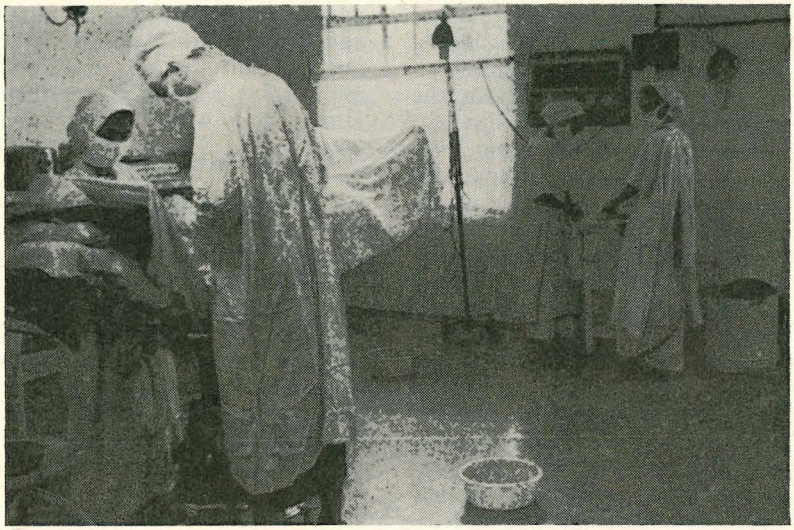
YOUR RESPONSE WILL GIVE THE ANSWER

By J. W. FARQUHAR

DR. J. W. FARQUHAR, a consultant paediatrician, wrote this article for use in Leith. We republish it here, for in spite of its local references, it has a universal appeal.

WE used to sing with gusto a hymn about counting our many blessings and I seem to remember a happy play by the Girls' Auxiliary which had just this theme. That would be about thirty years ago, I suppose, when we lived more frugal lives and were more grateful for the necessities.

Gas lamps were still commonplace in the streets, tram-cars glowed and clanged cheerfully up and down Leith Walk, our homes were more simply furnished, our hospitals were rather bare and both the Western and Eastern General Hospitals were bleak repositories for the sick poor. We paid our doctor and we bought our bottle of medicine.



Dr. Michael Flowers operating in the theatre of the Chandraghona Mission Hospital, East Pakistan. This is one of the hospitals which will benefit from the funds raised through the Medical Missions Appeal.

These were not

There was little sign of bright new homes for the workers and no clue of a future parking-problem at their front doors. There were no television aerials, no continental holidays, no easy pursuit of changing fashion, no regular attendance at the hairdresser's salon, no record players, transistors or tape recorders; no fancy cameras, no refrigerators, no washing machines and little electrical heating.

What a fantastic change has taken place in so short a time. Some of you never knew those harder days and some of you remember days that were harder still by far. But just think what you do have. Do not for the moment count the sound walls and the roof, the dry floor, the carpet and the warmth, the gadgets that make work easier and relaxation greater, the well-stocked wardrobe or the good food which you have enjoyed and will again. *Think only of your medical services.*

You can grouse about them sometimes *but no one else has them.* You have your own doctor and back of him you have an army of medical and surgical specialists, nurses, laboratories, X-ray machines, therapists and ambulance drivers ready to deal with you within minutes of your taking ill . . . should that happen.

The best

Move by rapid move you will have the best that any country can offer and, should the problem merit it, you will have been passed up the medical line and will be in the hands of men of international reputation before more than a few minutes or hours have passed. Medical care will always match your need if the problem can be dealt with at all. And with it there will be financial help for you and your family. How about that? Furthermore, it is all there not only for every industrious, conscientious, working or professional man or woman but for the elderly and even for the unproductive and the lazy.

We need such a revelation

Remember how Scrooge was changed in Dickens's *Christmas Carol* by being transported by the Christmas Ghosts to places

he had never seen or understood?

We need such a revelation . . . we need to see bodies wasted and dried, shrivelled bellies and limbs like sticks. Not just an occasional one discovered by the N.S.P.C.C., *but millions of them.* We need to smell putrid sores. We need to see the black crusted thing on the floor that is a child with smallpox. We need to pass the crowd of leprosy patients at our church door (only the distance saves us) holding out stumps of hands for a penny. Those who cannot walk but who wriggle along the street on their backs would be an inconvenience for our motor-cars would they not? We might get the police to remove them. We might not hear the cries of women in childbirth, they are so used to suffering and they die so quietly and without complaint, but we would hear the cries of the hungry little orphan who has not yet learned how unsympathetic the world is.

Few missionary hospitals

Of course, there is the missionary hospital. Of course! When I was a little boy I thought the "heathen" world was covered with neat, clean pocket editions of Leith Hospital. How few there are and how inadequate they are and unless they can be supported there will be fewer still. I doubt if you would care to be a patient in the average mission hospital that I have seen and your mind cannot well begin to grasp the horrors of being carried for three or four days, in pain or fever, through dust and heat over rough roads to the care that is to be found there.

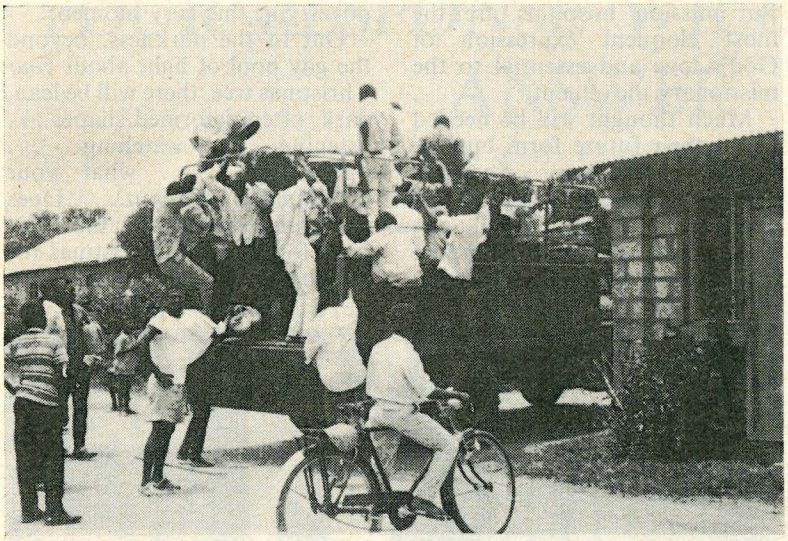
Let us get it straight. We cannot give every Asian and African the same Health Service we enjoy ourselves, for we can scarcely afford these ourselves. Even if we decided to share our British Health Service budget with them there would be nothing left of our hospitals as we know them. But mission hospitals are the most eloquent expression of God's love and essential to the missionary movement.

Much thought will be needed about their future form but the Baptist Missionary Society's hospitals must be good, not decrepit, inadequate and obsolete. You are either a Baptist or you have Baptist sympathies. Think how well off *you* are and then think of *them*, in pain and poverty at this very moment.

Out in the darkness, beyond the gay pool of light about *your* Christmas tree, there will be lean, dark, often deformed shapes . . . listening . . . watching . . . wondering . . . what your Christmas is all about. . . . Does it include them? Was the baby born for them? Is Christmas for Europe alone? Will the New

(*Continued on page 191*)

Beginning work on the foundations of the new out-patients' department of the Christian Hospital at Berhampur, Orissa. This out-patients' department is being built with the help of funds raised by the special Medical Missions Appeal.



Secondary school boys at Ngombe Lutete, Congo, loading their luggage and climbing on to the lorry in preparation for returning home at the end of term.

Church Union in Ceylon Seen Possible By The End of 1968

A United Church of Ceylon will be inaugurated before the end of 1968, if current negotiations continue to follow the present smooth course, the Rt. Rev. C. H. W. de Soysa, Anglican Bishop of Colombo, predicted. Discussions have been underway for twenty-five years.

Addressing members of the Church of Ceylon Association, he said that, following the "putting back" of the scheme for the proposed Church of Lanka (Ceylon) by the Convocations of Canterbury and York in 1961, a number of theological issues had been clarified and amendments made to the plan and that these had received overwhelming support from Anglicans in Ceylon.

The revised scheme for the new body, which would have a membership of 100,000, is scheduled to be given its first reading at a meeting of the General Council of the Church of India, Pakistan, Burma and Ceylon (Anglican) in January 1966.

Technically, after this a three-year period would have to elapse. If the Anglican Metropolitan of Calcutta, Dr. H. L. J. de Mel, however, came to the conclusion it was the wish of the Anglican and other churches involved to move ahead, he could ask that the second reading be given twenty-one months after January 1966 first reading.

This will probably happen, the Bishop said, and then all that will be necessary will be for the churches to agree on an inauguration date for the new church.

Involved in the scheme, in addition to the Anglican church, are the Methodist, Baptist, and Presbyterian churches and the Diocese of Jaffna of the Church of South India, a union of Anglicans, Methodists, Presbyterians, and Congregationalists formed in 1947.

Leprosy Mission

The Leprosy Mission is to be the new designation of the Mission to Lepers.

The new name has been chosen after careful consideration. Leading leprologists have advocated, for some years, that the word "leper" be abandoned and a person suffering from the disease be known as a "leprosy patient".

ANOTHER CHAPTER I APOS

Although the world has changed since the days of the Early Church, missionary work is still much the same.

A Congo missionary, after a tour of the villages in his area, wrote: "I felt I was experiencing the same thing as the Apostle Paul. Crowds and crowds of people flocked to hear our gospel records and filmstrip of the crucifixion. I walked down the village street surrounded by an excited, bustling crowd of children, adolescents and adults; fortunately, in my case, they were friendly people.

METHODIST MISSION TE

A special Methodist missionary task force of fifteen young single men, which has been two years in the process of selection and training, has arrived in the Congo, and its members assigned to their places of service for the next three years.

Four of the group are working at a mission station where a Methodist missionary was killed by Congolese rebels in August 1964, and five other missionaries were held prisoner for two months.

★ ★ ★

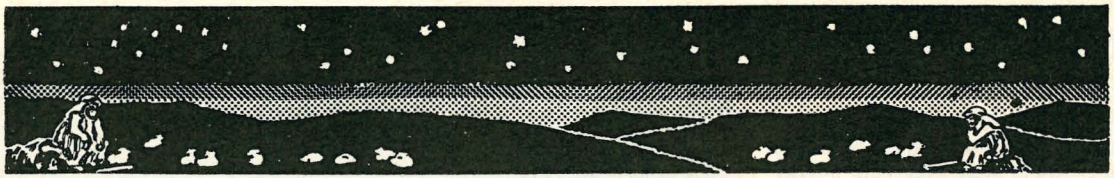
IN THE ACTS OF THE STLES

"I visited 36 villages some of which were established in the work, while others were receiving a visit from a missionary for the first time, the work having been pioneered by the Congolese themselves. In some of the older, established churches (though comparatively young since we commenced work here less than 20 years ago) the Christians have become tired and lost heart. But in other villages the work still goes ahead. Altogether I baptized 54 people and enrolled three times that number as inquirers."

AM ASSIGNED TO CONGO

The team, assembled by the Methodist Board of Missions (U.S.A.), is designed to be a flexible, mobile force ready to work in places of difficulty and danger, and prepared to change assignments and types of work as the situation changes. Members spent a year in Brussels, studying French and other subjects in preparation for their work.

★★★



CHRISTMAS AROUND THE WORLD

From time to time we are asked how Christmas is celebrated in the lands where B.M.S. missionaries serve. This article is intended to give you a picture of Christmas in some of those lands.

It is made up from quotations from missionaries' news-letters received after Christmas last year.

In some cases the missionaries, who wrote the letters, are no longer at the same stations, but Christmas celebrations this year will be much like this in many areas where B.M.S. missionaries are now serving.

IN DIPTIPUR, ORISSA, INDIA

JUST before the school holidays we were invited to the boys' hostel for their Christmas feast. We sat around the square courtyard under the veranda, illuminated by pressure lamps, and ate goat curry and rice. After this there was an opportunity for the boys to drum and sing, and the evening closed with the distribution of a plastic beaker for each boy.

The number of boys in the hostel is sixty, and the girls in boarding is twenty-four.

A party

As the girls are a smaller group, we decided to give them a party in our home. The afternoon of the party saw us frantically decorating our sitting-room with paper garlands, plastic holly, and setting up the tinsel Christmas tree. We cleared the room as much as possible, and put long mats on the floor for folks to sit on. The finishing touch was a big log fire.

The goat curry, rice and *dhal* were prepared outside in huge cooking pots over a wood fire. The party began about 7.30 p.m. and the hostel girls arrived dressed in their best saris or frocks. First of all we sat in a big circle and ate the curry. After this we played all sorts of games —musical parcel, musical mats, balloon games, etc. They thoroughly enjoyed all these and just screamed their heads off.

Towards the end of the evening we had light refreshments, home-made biscuits, *sao* (an Indian sweetmeat) and some sweets. After this the girls sang an Oriya carol, the Christmas story was read and then a prayer. The girls then returned to the hostel taking with them a small gift from the Christmas tree. The girls had certainly enjoyed themselves—and so had we.

Christmas Day began for us about 3.30 a.m. A group of carollers came near the house, but I must admit we just grunted and turned over. However, they came back later, and we went to greet them on the "Big Day"—according to the Oriya translation. One was drumming, two more were using small cymbals, several were dancing (one with a leafy branch stuck in the cloth wound round his head). All of them sang. Following this we went and had breakfast, sitting at a small table in front of a log fire. As soon as this was over, the local women began visiting with their trays of sweetmeats, and when I had unloaded their trays I filled them with my own cakes and biscuits.

In the afternoon, John preached in Diptipur Church. Most of the congregation had some new item of clothing—a sari, or shirt or trousers. However, not all could afford these. The Indian women just love a new sari for a special occasion, and I must say they do make a vivid picture coming swiftly and silently into church and taking up their sitting positions on the mats on the left hand side of the church.

Christmas night we spent a happy evening with our colleagues.

IN BHIWANI, NORTH INDIA

We would like to share with you some of the interesting aspects of our first Christmas in India. You may remember

from our last News Letter that we expected to be carol singing way into the night on Christmas Eve! Well, we were. By the time we had visited every Christian home in Bhiwani (about 30) and on occasions accepted cups of tea and Indian sweets it was 2.30 a.m. before we reached home . . . to be woken at seven-fifteen in the morning by a band playing carols outside our bedroom window! However, the "Great Day" was before us, our tiredness was short-lived and we made our way to church for the Christmas morning service.

Indian festivals are occasions "for a warm family and social get-together" and this is no less true of the Christian festivals; Christmas and Easter being observed by Christians with joy and in fellowship with one another. The church was full to overflowing with whole families of Christians who had come in their new clothes as befitted the occasion. The whites of the men and the women's beautiful saris made the gaily decorated church look even more beautiful.

Five of us joined together for Christmas dinner which was very much like dinner at home—including Christmas pudding.

We wish to thank all of you who sent Christmas wishes, we do appreciate your thoughtfulness and ask you to accept our apologies for not managing to reply to all of them just yet.

IN PIMU, CONGO

Preparations are in hand for Christmas here at Pimu. For ourselves we have brought two very nice ducks and we hope to eat them with green peas (a packet which one of you sent to us some months ago). Unfortunately our stock of tinned vegetables is exhausted. We are not short of food; we have obtained more fresh meat and fish these last months than ever before, but our food lacks variety. We shall be very glad indeed when the way opens up and the orders from England arrive. However, we have a few tins of Christmas pudding left so we hope to have a typical Christmas dinner.

Probably we shall have this meal on Boxing Day for it is the custom at Pimu that all the mission folk, including missionaries, eat their midday meal on Christmas Day together.

Tables are set up in the open and the African women serve the meal they have prepared. The meal is far from being a typical Christmas one as we know it. We may be offered several types of fish, duck, chicken, goat, perhaps even monkey. There will be rice, sometimes a sort of pudding made of plantains, manioc bread, sometimes green vegetables prepared with palm oil. It is expected that we shall take a portion of everything offered. Even if we take only a small portion of each the plates are soon filled. Now we are used to the idea of having so many types of food at one time we enjoy these meals very much.

Other preparations for Christmas are going on too. Russell is busy teaching the choir Christmas hymns—some of them his own translations set to hymn tunes previously unknown to the Pimu folk. We are hopeful that some filmstrips of Christmas will arrive in time so that it will be possible to use them during Christmas week. Rehearsals are taking place for a Christmas pageant.

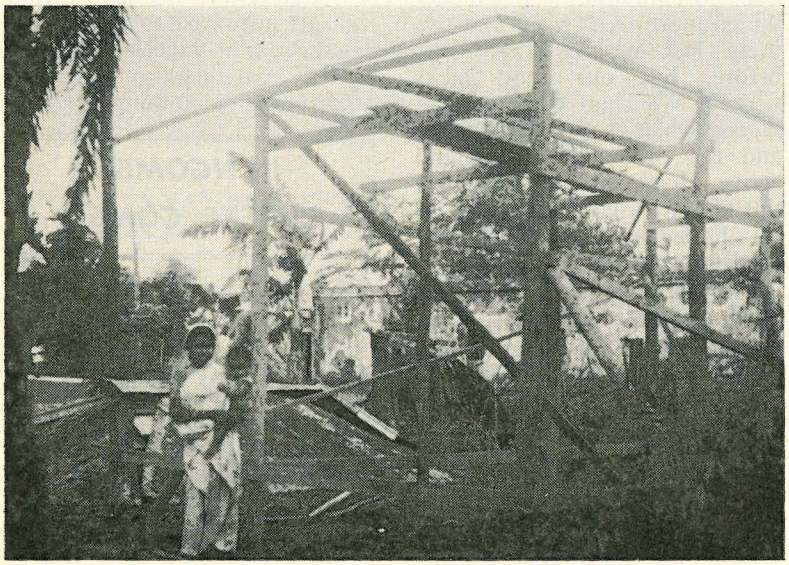
Miss Smith and myself are sorting out the coloured woollen vests which the Africans like so much in order that each child who attended the Baby Clinic during the year may receive one. The leprosy patients too—we must try to find some clothing for them.

IN NGOMBE LUTETE, CONGO

ON the evening of Christmas Sunday we watched the Nativity Play which was very well produced (and not too long, which was a great achievement!) It was very definitely an African production—the Kings having quite a lot of vigorous discussion amongst themselves *en route*, the shepherds very merry—and yet I wonder if it is correct to say that it was an "African" production.

I think that the Nativity plays of the Middle Ages in Europe must have been very much like this—the spontaneous humour and everyday allusion, sometimes the clowning and burlesquing of some of the actors. This was here in the play we watched this Christmas time. Had we helped in the production we might have wanted to cut some parts, and yet there was no sense of irreverence and I am sure that the message of Christmas went home to many of those who were watching.

Those who were responsible for the production had achieved also a very real harmony among the people taking part; the idea had originally been suggested by



One of the first photographs we have received from East Pakistan showing cyclone damage earlier this year. We publish it as a reminder that few East Pakistanis will have a happy Christmas this year since many are still suffering from the effects of the cyclone.

the secondary school boys, but as they made up their cast children from all the different sections were drawn in and their acting was a really united offering to the King whose birth they were proclaiming.

During the holidays I had a tea-party for the tinies, as I usually do. We could not have a varied spread this year, but we spread thick layers of margarine and jam on bread and they stuffed to their hearts' content and drank pints of milky "tea", so that they did not mind the meagre ration of home-made biscuits which ended the meal. Then we played games and sang and finished up with a carol round the tiny cardboard crib, after which off they trooped, each one clutching a wee screw of paper with a few Smarties in it. I love this tea-party, and I hope it makes the tinies feel that they are really important for once and that Christmas is for them as much as for the big folk.

Our final celebration was a New Year party for the staff and their wives; we thoroughly enjoyed ourselves with games and singing and a few "eats"—and quite forgot for a while that we are short-staffed!

IN BARISAL, EAST PAKISTAN

Christmas in some ways was like it would have been at home. The church was packed to overflowing on Christmas morning for the two-and-a-half-hour service. The children in the Sunday school performed a nativity play and there were no fewer than four sermons! The previous night groups of carol singers had toured the "parras" until dawn. Such is the people's love for singing and music and we hope for these, in particular, love for the One about whom they were singing. The missionaries that were in Barisal then met together for the traditional "poultry and pudd".

Also we listened to a record of the Lessons and Carols sung and read by the choir of King's College, Cambridge.

About five hundred people sat down to the feast given by the church. This meal was easy on the washing up as it was mainly rice and curry eaten with the fingers from banana leaves. Another of the missionaries here visited fourteen houses between the end of the service and the beginning of the feast.

On Boxing Day all the missionaries went on a picnic to a very peaceful part just outside Barisal. The fact that it was private land and permission had been obtained to spend half the day there helped it to be so peaceful. We were all thinking of loved ones many miles away but at the same time were able to enjoy good fellowship.

NEW YEAR POST-SCRIPT FROM ORISSA

Christmas and New Year were seasons of blessing with Watch Night services being held in most places. We went as a family to Deogarh, one of the nearer villages on New Year's Eve. After the service there was the usual singing and drumming right on until daybreak—Sue, Jill and Stephen managing to sleep through it all!

The baptism of four people—father, mother, son and daughter-in-law—from Hindu homes on New Year's Day provided a great start for that little church. The witness march through the Hindu section of the village to and from the place of baptism was, we thought, most impressive.

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MAMMA, THE WORDS SPEAK TRUTH

By MIRIAM MAISEL

This article about a B.M.S. missionary, Miss Lily Quy, originally appeared in the national newspaper, The Guardian. *We are grateful to* The Guardian *and Miss Maisel for permission to republish it.*

IN Nagaland today the tribes who were once notorious as head-hunters are eager to learn how to read and write, but there are no primers and no presses to print them on.

For advice in this difficulty the Naga Government turned to Lily Quy, adult education secretary of the National Christian Council of India (Nagpur). She visited them in April—the first white missionary to be admitted since the days following independence, when the Nagas rose against their Indian rulers (they were finally granted separate statehood in 1962).

Six languages

As the education authorities explained to her, six out of the eighteen Naga languages had been selected as the most important. Could the council undertake to produce primers in each of these?

"Certainly," said Miss Quy, "but only four more will be needed. Two have already been prepared by us." And she laid them both on the table.

This incident is one highlight in what she herself thinks of as a highly romantic life ("You hear people say that missionary work is humdrum—but to me that's nonsense") devoted to bringing the basic tools of knowledge to those who, without them, can never raise themselves far above starvation level.

In some ways, Miss Quy is a missionary of the old school. Unlike some of her younger colleagues, who tend to come out complete with refrigerator, washing machine, and tape-recorder, she is untouched by the Age of Affluence. Her wants are few, and taking up quarters in a mud hut is simply a part of her everyday life.

But you could never call her austere. The clever, kind, open face is full of human warmth, and still holds more than a trace of the ardent young kindergarten teacher of twenty-seven years ago who, as a member of the Baptist Missionary Society, arrived in Orissa, the State lying between West Bengal and the Bay of Bengal.

She soon perceived that if literacy were ever to come to rural India it must be taught at adult as well as at child level. Year after year she travelled round the villages with her literacy charts and posters displayed round the village houses in which she installed herself. She had no lack of would-be pupils—though it was not always reading they wanted to learn.

Teach

"Teach my woman how to keep the house clean"; "Teach my woman how to make my sick child well"—and one man, pushing his wife before him and dragging his small daughter, her dress torn from waist to hem, demanded: "Teach this fool woman to sew."

Miss Lily Quy, Adult Literacy Organizer of the National Christian Council.

Only briefly taken aback, Miss Quy produced needle and cotton, cut up one of her dresses, and did as she was asked. Within a few hours the woman was wielding a competent needle, and the whole village--men as well as women—were clamouring for lessons.

"They went sewing mad. I cut up my sheets. and when those were gone I went back to headquarters and begged old clothes. It was wonderful—the new interest freed something in them, and they were all the more eager to learn reading.

Miss Lily Quy with a group of friends.

"But if I'd said to them, 'No, I've come to teach you to read, not to sew,' I'd have lost them. A missionary's job is to serve people in the way they want, not in the way she thinks they should want." But in spite of the valiant efforts of the Indian Government, the problem of literacy is a long way from solution. In Orissa alone, where it is claimed that 24 per cent of the population are literate, Miss Quy doubts whether, except in the most rudimentary sense, the true figure is more than five per cent. Even for those who have attained literacy there is very little in the way of reading matter.

"They're so avid for literature that when we come to the village centres with our books and pamphlets we're practically mobbed. The women are, if possible, more eager than the men; they'll do anything—lift stones, weed, carry wood—to earn the price of a book."

Distribution is another great difficulty.

"In Orissa we issue a monthly four-page news sheet, with items like the use of fertilizers, hygiene, some Christian information, and a simple story. Our present print order is for 1,200. Each copy is read by several people, and we could dispose of five million if only we had the funds and the facilities to distribute them."

But all the unsolved problems, all the frustrations can never dim the magic of that moment when, to the eye which has been following the printed page without understanding, the words suddenly spring out, alive and full of meaning.

Miss Quy will never forget the first time she saw this. It was in 1942, when she had launched upon her first big venture in adult education: to bring adolescent village girls to spend a year in the mission school. "I was told their parents would never let them out of sight. But we had many more applications than the twelve places for which I'd been given a grant."

On that memorable day, she and the girls . . . "wild, jungly creatures they were" . . . had gone for a walk and one of them had climbed a tree. "When we got back I wrote on the blackboard, 'Eecha climbed the fig tree'."

"I used to teach phonetically in those days. The girls read the sentence aloud syllable by syllable, and suddenly, joyfully, they shouted out together, 'Mamma, Mamma, the words speak truth!' "

B.M.S. NEW YEAR PRAYER MEETING

BLOOMSBURY CENTRAL BAPTIST CHURCH

11 a.m.

SATURDAY, 1 JANUARY, 1966

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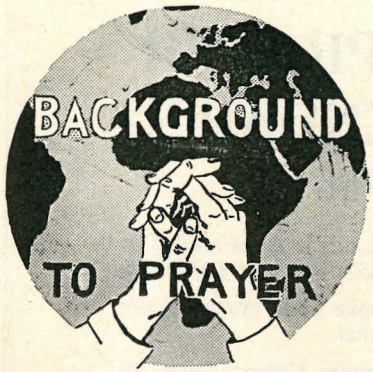

(Based on the Prayer Calendar)

Our prayers are asked this month for the Baptist Church of the South Mizo District, with 24,272 members and 180 churches. The evangelistic outreach of these churches among neighbouring Chakma and Tuikuk people has begun to bear fruit and each year recently there have been reports of about 1,000 baptisms among these people.

In the South Mizo District the work is now the entire responsibility of the local churches.

Prayer is asked for the Serkawn Hospital, of which the Medical Superintendent is Dr. Silvara Colbert, and for the Christian High School at Serkawn.

We are also asked to pray this month for united Christian enterprise in India, including the great Christian Medical Colleges and Hospitals at Vellore and Ludhiana. These both train doctors, nurses and para-medical personnel, many of whom serve afterwards in other mission hospitals in the subcontinent, or even further afield.

Mr. and Mrs. S. J. Bull are sharing in the work at the Ingraham Institute, Ghaziabad, where they are giving technical training to village boys to fit them for service in the growingly industrialized India.

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ACKNOWLEDGEMENTS

(Up to 29 October, 1965)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: H. Vinall, £1; Anon., £1; Mrs. E. Moore, £3 10s.; "J.B.", Rushden, £2; Anon., £10; Anon., £2; Anon., £5; Anon., £6; "Concerned", £2 10s.; Anon., 10s.; "J.B." (Pakistan Relief), £3; Anon., £5; O.A.P., £3; Anon., £1; Anon., £1; A Well Wisher, 5s.; Anon. (Gift Week), 10s.; "K.H.", £5.

Medical Fund: "J.B.", £2; "R.P.", £1.

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Legacies

The following legacies have been gratefully received in recent months:

October		£	s.	d.
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26	Miss M. E. James	50	0	0

MISSIONARY RECORD

Arrivals

27 September. Rev. and Mrs. J. L. North and two children from Calcutta, India.

2 October. Miss V. Harrison, from Moerbeke, Congo Republic.

9 October. Miss U. Samaddar of Barisal, East Pakistan, for post-graduate studies.

Departures

7 October. Miss M. M. Mills, for Cuttack; Miss S. Walters, for Bhiwani; Miss C. Whitmee, for Calcutta, India; and Miss G. D. Maclean (designated to Pakistan) to Calcutta temporarily.

18 October. Miss A. S. Binns, for Barisal, East Pakistan.

Deaths

6 October. Mrs. Lily Grace Raw (widow of Rev. John Donald Raw), Ceylon and India Mission (1905–1931), at Portsmouth.

18 October. Rev. Ernest Price, President, Calabar College, Jamaica (1911–1937), at Birmingham.

Your Response Will Give The Answer

(*Continued from page 183*)

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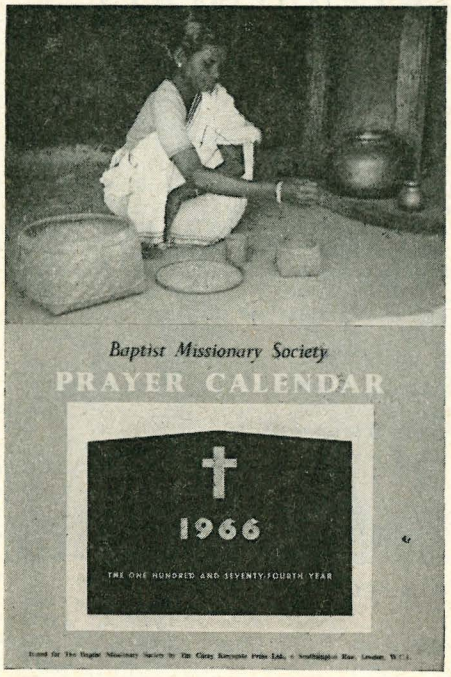

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1966

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Printed by Ebenezer Baylis & Son, Ltd., The Trinity Press, Worcester and London, and published for the Baptist Missionary Society, 93 Gloucester Place, London, W.1., by the Carey Kingsgate Press, Ltd., 6 Southampton Row, London, W.C.1.

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